



KNOWLEDG.



Οὐρανίου ὁδὸς
Heavenly Knowledge



DEVOTION.



REPENTANCE.

A
Manuduction
TO
Theologie.
Written in Latin
by Barthol. Keckerm.
done into English
by T. F. M. of
Arts.

Pro. 14. 6.
Knowledge is easie to him
that will understand.

Eccles. 6. 35.
Be willing to heare everie
godly discourse.



LOVE.

The priests
types should
preserve
KNOWLEDG
Malach.

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FAITH.

My house
shall be called
a house of
PRAYER
Matth.

Aug. Matth.

Καρδια ευδύς ἐκζητῇ τὴν γνώσιν.

An upright heart seeketh
after knowledge.



REPENT
ANCE

The power
of knowledge
is the key
to success.

Printed by

TO THE SERVICE
AND GOOD OF THE
Church of God, vnder the Patro-
nage and Protection of the thrice
*worthy and religious, his much
honoured Friends,*

*The Lady Anne
Neuill, Wife to the
Right Honourable,
Lo. B. of Chichester,*

*The Lady Anne
Fetiplace of Chil-
rey in Barkshire,*

AND

His much esteemed Cousin, Mi-
stris *Mabell Blenerhasset*, wife to the
Right Worshipfull Master *Thom. Ble-
nerhasset* Esquire, and one of
his Maiesties Iustices of Peace
for the Countie of
Cumberland,

T. V.

Consecrateth himselfe, and his la-
bours in this Translation.

TO THE SERVICE

AND GOOD OF THE

Church of God, under the Patronage

and Protection of the Prince

of Wales, and the

honourable

The Lady Anne	The Lady Anne
Countess of Cambridge	Countess of Cambridge
at the Honorable	at the Honorable
Place of the	Place of the

AND

His most Excellent Countess, Mrs.

Elizabeth, Countess of Cambridge, wife to the

Right Worshipful Master John, B.

Master of the High School, and one of

the Honorable Masters of the

College of

Cambridge,

T. N.

Consecrated himself, and his

hours in this Translation.

A 2



A PARENETIQUE
DIRECTED ESPECI-
ALLY TO THEM

that call themselves

Catholicks.



Ood R. there be now
some yeres past, since
I gaue the onset to
the Translation of this
Booke, a Booke of
small *volume*, but of
great *valour*, of a little *price*, but very
precious. The Author himselfe is fa-
mous, well knowne to haue beene a
man rarely qualified, and beautified
with admirable endowments, the
characters whereof are to bee seene
in his writings; a man, by whose
exquisite skill and exact endeauors
I perswade my selfe we should haue
had (if the thred of his life had

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beene a little more lengthened, that
 ἐγὼ κλοπαδίζω our fathers dreamed
 of lively portrayed, fully perfected
 But I list not to stand any longer on
 this theame, this only wil I ad, that
 it is hard to say whether the Author
 doth more commend the Workes
 or the Workes the Author. In this
 little Theologicall Tract (wherein
 summarily are deliuered the heads
 of Christian Religion) I haue trac'd
 his steppes with all diligence and
 faithfulnessse, and that out of a long
 ing desire from my hearts root in
 Chrill Iesus; to further the simplest
 of my Country-mens growth in all
 godlinesse, wishing that they would
 not thinke light of my labours
 (a) (slender though they bee) for
 whose sakes they were primarily
 vndertaken. And those are all vn-
 lettered & ignorant persons, which
 are either such as haue liued vnder
 the Gospel, and that so long, that
 (b) for their time they might haue beene

(a) *Int. m.*
ple Dei of-
fest unus
quisque
quod potest:
aurum, ar-
gentum &
lapides pre-
ciosos, alii

byssum & purpuram & coccum offerunt: nobiscum bene agitur, si
obtulerimus pelles & caprarum pilos et tamen Apostolus contemp-
tibiliora nostra magis necessaria iudicat Hier. in prolog. Galeato.

(b) *Heb. 5. 12*

teachers,

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teachers, but by reason of their grosse and dull eares they bee but babes in vnderstanding, and haue need to bee instructed in the very first Principles of Religion; or they be such as doe liue in the bondage and captiuitie of more then Egyptiacall darkenesse of Popery, who being beclouded with the myst of erroneous doctrine, haue not as yet had the cleare beames of the Gospell shining in their hearts. With the former sort, or at lest such of them *who seeke for knowledge as for gold*, my pains (whatsoever it bee) I am perswaded will not altogether be lost. But for the latter I am afear'd, I shal but bee accounted to sing a song to deafe eares. For such (alasse!) is the bewitching Cup of that *Whore of fornications*, although her vanitie and vilenesse bee as open as the sun, that shee not onely keepeth fast in bondage whom shee hath once lull'd asleepe, but (e) entangleth also euery day more and more louers, the Lord of Heauen permitting, the Diuel of Hell seducing, the Locusts of the

Pro. 2. 4.

Reuel. 17.
1. 2.

(c) DD.
Halls *Quo*
uadis? p. 15.
1. edition.

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Jerem. 3. 3.
Ezec. 16. 30

Ezec. 16. 34.
Ezec. 23. 40.

DD. Hake-
wells Answ:
to the 2.
letter pag.
25.

Lia. alienbi.

the infernall pit assaying both by
Sea and Land to gaine vnto them
Profelytes. Such is the impudence of
this whorish presumptuous woman of
Rome, that shee doth not after the man-
ner of other women. For other harlots
are wooed, but shee doth wooe; o-
thers haue gifts sent vnto them from
their louers, but shee sendeth to her
louers gifts and faire promises of
preferments and promotion, if they
will take part in her whoredomes.
And this (to giue one instance for
all) that learned and religious Doc-
tour thinkes to haue beene the chie-
fest motiue of DD. Carriers Aposta-
cie, in that perceiuing his ambitious
hopes to quayle at home, he would trie his
fortune there where Abbeyes and Bishop-
ricks and perhaps Cardinalships are pro-
mised to such, as with more diligence then
others negotiate for the Pope. Her Proc-
tors and Factors shee sets about this
worke are the Iesuits and Semina-
ries, men that haue deuoted them-
selues to all ill services, *Quibus
questus sunt animi superstitione capri*, that
is, as Saint Peter seemes to mee ele-
gantly

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gantly to expresse it, Through cou-
rounesse with fained words make men-
chandise of mens soules, and so in fine,
ἀνακισαίνοντες τὰς ψυχὰς not onely
peruerting, but subuerting silly soules,
as the word imports, Act. 15. 24.
And surely such as the mistresse is,
such are her messengers, shee of a
most impudent face, they of most
impudent carriage: she a strumpet
queane, they her bastardly brood.
These (d) Pandars to their owne mo-
ther, for the enhancing of her pow-
er, and the enlarging of her pompe,
according to their commission, get
themselues with all ill speed to for-
raine Nations, *What State is not har-
ried with these ill spirits? yea what house?
yea what soules? &c.* DD. Halls Censure
of Trauel, p. 57. We see the proof of their
importunitie at home. No butwarke of
Law, no barres of Iustice (though made of
three trees) can keepe our rebanished fu-
gitives from returning, from intermed-
ling. Id, Ibid. pag. 56. His Holinesse
knowes full well what a sweet
morsell hee lost, when this King-
dome shakt of his tyrannicall yoke,
And

2. Pet. 2. 3.

DD. Halls
Quo vadis?
page 76.

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Reuel. 16.

13.

(e) Ieluites like Apri-
ocks here-
tofore, here
and there
one succo-
red in a
great Mans
houſe, now
you may
haue them
in euery
Countrie
village, I. D.
ſo that we
may ſay (I
feare me) of
them, as Ri-
chard Groſt-
head, a
good B. of
Linc. in
Hen. 3. daies,
ſaid of the

and therefore for regaining hereof,
hee blowes ouer whole (e) ſwarmes
of theſe Locuſts into *England*, where
ſitting theeuſhly in the blind cor-
ners of our ſtreets they entrap the
ſimple folke, and lurking in their ſe-
cret dens of darkneſſe they enſnare
the poore and wauering minded,
making them, being once caught in
their grin (f) two times more the
children of darkneſſe then they them-
ſelues are. Which indeed how can it
otherwiſe fal out, ſithence their *doc-
trine* and their *doings* be both of dark-
neſſe * Their *doctrine*, as it is a hotch
potch of beggarly rudiments like a
beggars cloak full of patches, ſome
of Iudaisme, ſome of Turciſme, ſome
of Paganisme, ſome of Pelagianisme
(& in ſum what is it els but a * com-
pound of errorrs?) ſo in nothing

Popeſ Legates, So many diſguiſed daily come into the
Realme, that the verie names of them recited would bee
tedious for anie man to heare. Fox Martyrol. page (mibi)
226. (*) The doctrine of the Papists a doctrine of darkneſſe.
* *Ut quicquid paſſim in variis regionib; eſt ſordium, tandem per
diuerſa flumina in mare vnum deportatur: ita quicquid blaſphe-
miarum in variis ac diuerſiſſimis ſectis reperitur, totum id confluxit
in Romanam colluuiem.* Tilleman Hebuſ. (f) Mat. 23. 15.

more

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more does it bewray it selfe to bee raked out of the pit of darkenesse, then that it will not abide the light of Gods Word to be tryed by. For what (g) *Communion hath darkenesse with light?* are not these two *arriditate* Heereupon, well knowing what would betide them (h) if the Gospel should cleerely shine forth in all mens hearts; they muffle the vnderstanding of the simple people, giuing them to wit, that all is Oracles that they speake, not giuing them once leaue or leasure, yea, which is more, interdicting them to search the holy Scriptures with the (i) *Noblemen of Berea*, and to see whether those things bee so as they speake them. Let our late worthies, who haue defcried the imposture of the Church of Rome, let them speake in this case and heare their verdict. *Nos luci fidimus*, (saith blessed (k) *Iewel*) *isti tenebris*, Wee trust and desire to bee tried by the light of Gods Word, they put their confidence in darkenes, & whereupon it is that a thiefe stands not in more

(g) 2. Cor.
6 14.

(h) *Iuel Apolog. pag.*
118.
The Religion of Papi-
strie is like
a Curtaine
made to
keepe out
the light.
B. R.

(i) Acts 17.
11.

(k) *Apolog.*
ecclesie,
Aug. p. 147.
** Ut latro*
crucem, ita
isti horrent
verbum Dei.
Iuel.

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(1) My Lord
of Chiche-
ster in his
Preface to
his booke
entituled,
*Directions to
know the
true Church.*

(m) DD.
*Halls Quo
vadis?* p. 32.
1. edit.

more feare of the Gallowes, then
they doe of the Scriptures: *Woe la-
bour to plant knowledge in all* (saith the
reuerend, and my much honoured
(1) Lord of Chichester) and are desir-
ous that every man may know the
things needfull for his saluation; they la-
bour to hold all in ignorance: their hope
is not in the goodnesse of their cause, for
they see the ruines of Babylon falling eve-
ry day; surely their care is to blind you,
and keepe you ignorant. If the light of
knowledge might freely shine to the world,
Popery would soone be ashamed of it selfe,
saith (m) another worthy in our Ch.
And not to bee infinite in this
kind, M. Anton. de Dominis (who was
once welcommed by vs from the
Tents of Antichrist, and is ours still,
if couetousnesse, the root of
euill, and hypocrisie, the colour of
good hath not put out both his
eyes) confesseth in that little booke
wherein he expresth the reason of
his departure out of the Ch. of
Rome; the *Prodromus* to his larger
and more fruitfull labours, that this
closing vp of the Scripture from
the

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the people, gave him occasion to suspect their religion, and to feare his estate, and to thinke on conuersion freely professing there in these termes, *Scriptura summa apud nos ignorant*, that there is nothing whereof the Papists are more ignorant, then of the Scriptures. Nay, a certaine Bishop of Italy was not ashamed to tel *Claudius Espencens*, a famous Pontifician, that the learned men of Italy it selfe were afraid to study the holy Scriptures, least thereby they should become Heretiques, and that therefore they employed themselues in commenting vpon the Popes Law-bookes, Decrees, and the Decretals; the which booke, though full of lies, contradictions, impertinences, yet because it is the Popes booke it must be respected; whilst the holy Scripture lieth as it were in the streets neglected. And therefore to barre their seduced followers vtterly from this godly exercise of reading, they beare them in hand that to read the Scripture is very perillous

M. Anton. de
dominis Ar-
chiep. Spalat.

Master Shel-
don ex *Cland*
Espenc. Com-
ment in cap.
1. Epist. ad
Titum.

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(n) Quia ex
perimento
manifestum
est, si sacra
Biblia vul-
garilingua
passim sine
discrimine
permittan-
tur, p'us inde
ob hominum
temeritatem
detrimenti
quam utili-
tatis oriri,
idcirco &c.
Index lib.
prohibet con-
fess. a deput.
Concilii Tri-
dent. reg. 4.
Quid quod
populus non

(n) perillous and the cause of er-
ring from the faith. Sed execratione
ac detestatione dignior est ista vox quam
responsione. Hiper. de quorid. lectione S.
Script lib. 1. pag. 175. Wicked impo-
stors! as if God our heavenly Fa-
ther, who hath made his Will and
Testament, and hath reuealed it by
writing vnto vshis children, would
not haue it (o) read and vnderstood
by vs? Blasphemous wretches! as
if God, who can neither bee decei-
ued nor deceiue, causing his holy
will to be penned both as touching
his owne worship, and also as tou-
ching the meanes of mans saluation
and that so powerfully & yet plain-
ly withall, that he should seeke here-

solum caperet sensum ex Scripturis, sed etiam caperet detrimen-
tum acciperet enim facillime occasio errandi tum in doctrina fi-
dei, tum in preceptis vite & morum. Be'lar'm lib. 1. de verbo Dei
cap. 15. see DD. Makev vlls Answ. Likewise to DD. Car. second
letter, pag. 11. (o) Vehementer ab istis dissentio, qui nolint ab
idiotis legi diuinas literas in vni'q' linguam transfusas, siue quasi
Christus tam inuoluta doceret, ut vix a pauculis theologis possint
intelligi, siue quasi religionis Christiane presidium in hoc situm sit, si
nescitur, &c. Eras'm. in paracles. ad Christian. philosophie studiū.
* Woe vnto you (saith Christ) that take away the key of
knowledge, Luk. 11. 52.

by

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by to (p) entrap and enfold his glorious Creature Man, the Creature of his good-will, with the mists of ignorance and error? Farre bee it from the thought of euery good Christian, once to thinke that from such a good tree should come such bad fruit, that from such a blessed cause should proceed such a disastrous effect, that from the light should flow darkenes, * from the reuerend reading of the Scriptures, errors. * As for their *Doings*, that they also are of darknesse, it would (if I should particularize them) require a large volume. But to single out and to instance in one, wherein they much resemble their prince of darknesse, the deuill, who hath been a murtherer from the beginning. Let their cruell and barbarous butchering of so many Saints of God, meerely in the matter of Religion; let the bloudie stabbing and violent murthering of so good and gracious Kings, which shewed themselues like good *Ezekias* forward and bent

(p) *Neque adeo inhumana fuit Deus, ut voluerit huius rei ignorantia per omnes aetates homines torqueri, cum neque vllum in Sacris Scripturis passus est esse locum, quem si accuratè pensitemus, interpretari non possumus. Aug. Steuchius in Genes. cap. 2. * Dei ordinatione non potest esse peccatorum obsetrix. Cyprian. * The Papists doings workes of darknesse. Ioh. 8. 44.*

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(9) Though wee bee in DD. Carriers bookes no lesse then Schismatikes for obiecting the hairnoulnesse of this horrible Treason, yet wee will not leaue to obiect it, but cry and thunder against it, being as his Sacred Majesty hath rightly observed not onely a crying sinne at blond, but a roaring and thundering sinne of fire and Brimstone. DD. Hutton. Answer to DD. Carr.

Cap. 2. Sect. 13. See likewise the worthy Sir *Francis Bacon* (now Lord Saint *Alban*) his *Essaies*, Part 2. Ell. 1. O. Religion. (r) *Ioh 7. 2.* They that digge through houses in the dark, &c. *Ieb 24. 16. 17.* (s) *Plalm 121. 4.*

to reformation; (7) Let the diuell in the Vault, who was the contriuer of that matchlesse Treason, and the Powder Pioners, that should haue beene the Actors of the intended Tragedie, let all these speake if they belong not to darknesse, if they bee not the sonnes of the night? (2) *Qui male non dant lucem.* Aske the Powder-plotters, if they hated not and shunned the shining light, least their deeds should haue beene reprobated, censured, condemned, as they were, and as it fell out happily to this State and Country by the watchfull eye of his providence, who is the (r) *Keeper of our Israel*, and neuer slumbers nor sleeps, but is alwayes ready at hand to mend and defend his people, whom he hath set his loue vpon, euen for his owne mercie and goodnesse sake; howbeit we haue by our finnes deserved

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to be casier'd out of his fauour, to bee ouertaken with imminent dangers, and to be ouerturned with the power and powder, the fire and fury of our enemies. But euer loued and blessed bee his mercifull goodnesse and patience, that *he hath not giuen vs ouer as a prey vnto their teeth. Their snare was broken, and our soule was deliuered.* O let this mightie and wonderfull deliuerance bee written on the posts of our gates, let vs be euer talking of it to our neighbours and friends, to our children, and strangers, that all with ioynt mouth and consent of heart may praise the Lord God of Israel for euer.

Now I doe from my soule desire that the blindfolded Papists, and ignorant Catholiques (as they will be termed) would but a little consider of these *Daings*, of this *Doctrine*, and then tell me if they be not nuzled in most pernicious heresie, and most tyrannically held vnder the very power of darknesse it selfe.

(1) They that haue but the least spink of ingenuitie, will bewray betime,

2

and

Pf. 124. 6.

v. Hispan. re-
format. C. 10

(1) Quod si
illi hac ois
tranquillo
animo & ad
audi-

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*animo & ad
audiendum
discendum-
que compara-
to spectare
velint, non
tantum proba-
bunt insti-
tutum no-
strum, qui
relictis er-
rorib Christi
eiusque Apo-
stolos secuti
sumus sed ip-
si etiam à se
deficient, se-
que ultro
aggregabunt
ad partes no-
stras Juel
Apolog. pag.
148.*

See the
occasions of
Master

Copleys conuersion, and among the rest you shall finde the Powderplot. Copl Doctr. and Mor. obseruat. cap. 2. sect. 6. (u) Ezech. 20. 43. * Such desperate ones as *Jeremy* describes, Ier. 18. 12. *Noluerunt veritati consentire nec victi. & Quod volumus, sanctum est. August. Vincent. epist. 48. * Querimus vos quia peristis, ut de inuentis gaudeamus, de quibus perditis dolebamus. August. Vincent. Epist. 48.*

and will timely bewayle their woeful estate. These (to vse the words of the (u) words of the Prophet) shall remember one day their wayes, and all their doings, wherein they haue been defiled, and they shall loath themselves in their owne sight for all their euills that they haue committed. And they shal know that the Lord is God, when hee hath wrought in them this conuersion for his owne Names sake, not according to their wicked wayes, nor according to their corrupt doings. * But for the ignorant, obstinate, obdurate Papist, who will not heare and vnderstand, and bee conuerted, who spurnes at the very motion of Reformation, and being settled on his lees groweth bold and impudent in the cause, (for who so bold as blind Bayard?) Let him bee ignorant, let

him

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him be misted, let him bee misted still.
These men shall one day know that
there hath beene many Prophets a-
mong them, who are cleare from the
bloud of all men ; and they shall find
that their bloud must rest vpon their
owne hard hearts and stiffe-neckes.

What Sir? may some of them say,
doe you so hastily include vs all in the
pit of confusion, because wee professe
another Religion? I tell you truely,
wee haue as good hope to come
to heauen as your selfe. Doe wee
walke in any other saue in the steps of
our (x)

forefa-
thers and
progeni-
tors? Do

(x) ——— with them still,
Custome hath borne most way, and euer will,
And good or bad what their forefathers did,
They'l put in practice too (else God forbid.)

G.VV.

wee professe any other Religion, then
that which they bequeath'd vnto vs,
and which we wil liue and dye in too?

* We our forefathers customs still obey,
Doe as they did, and followv their blind vway:
Not striving busily our vvits to approue
By searching doubts, but rather shewv our loue,
By louing euen their errors that are gone,
Or reuerendly beliening they had none.

speech in Mast.Scots Vnio.pag.37. of his Philomythology.

*Si sapitis, be-
ne & rectè,
sicutem non
sapitis, nos
vestri curam
gestisse non
penitebit.
August. lib. 3.
contra epist.
Petilian. c.
59. ad finem.
Proleps.*

*Tantum sc.
isti debent
in scitæ ac
tenebris su-
periorum
temporum.
Fuel. Apol.
pag. 138.
* The
Moales*

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Prou. 27. 22.

2. King. 17.

41.

2. Maſt. Scots
Vnio, in the
Epimythi-
um. p. 18.

Ex Ambros.
Epiſt. lib. 5.
Epiſt. 30.

Fox Martyr.
rol. pag. 851.
col. 2.

True, it is like enough you will doe so, whatſoeuer be ſaid to the contrary. Foras the wiſe King ſaith of a foole) *Bray a foole in a mortar and hee will neuer be the wiſer.* The holy Spirit hath branded thoſe people with black, who practiz'd that long ſince which you plead for now. *So thoſe nations feared the Lord and ſerued their images too: So did their children, and their childrens children: as did their fathers, ſo doe they vnto this day.* It was but a Pagans argument to *Theodoſius* the Emperour; *Seruanda eſt tot ſeculis fides noſtra, & ſequendi ſunt maiores noſtri, qui ſecuti ſunt feliciter ſuos.* And the Emperours Letter to the States of Germany aſſembled at *Wormes* againſt *Luther*, ſounds and runnes in the ſame tenour. *Our predeceſſours were obedient to the Romiſh Church, and therefore wee cannot without great infamy and ſtaine of honour, degenerate from the examples of our elders, but will maintaine the ancient Faith and giue ayd to the See of Rome.* But here firſt of al we deſire no better Aduocate for our ſelues then *Gratian*: I will ſet downe his owne words. Si

conſuetu-

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consuetudinem fortassis opponas, duerte-
dum quod Dominus dicit, ego sum via &
veritas. Non dixit, ego sum consuetudo,
sed veritas. Et certe (ut beati Cypriani
utamur sententia) qualibet consuetudo
quantumvis vetusta, quantumvis vulga-
ta veritati omnino est postponenda, & v-
sus, qui veritati contrarius est, abolendus.

Secondly, M. Caluins note on the
fourth of Iohns Euangell and the 20.
Verse is here worth the noting. *Vere
pietatis desertoribus solenne est, ut patro-
cinium sibi ex Patrum exemplis querant.*
It's a very ordinary thing with Secta-
ries and Apostates from religion, to
vrge for their doings their Fathers
examples. Oh ye Apostaticall gene-
ration, which doe as much as in you
lies to resist the Holy Ghost, as your
Fathers haue done so will you do too.

*But your tame-blind obedience vuell befits
Such earth-bred, doleish, dull, and sluggish vvits;
But ayerie Spirits acquainted vvith the light,
Vvill not be led by custome from the right.
No lone, no friends, no predecessors shall
Peruert their iudgements; they examine all.*

Your Fathers haue stepp'd awry in
some points of doctrine, and you ha-

Distinct. 8.
cap. 5.

*Ioh. Caluin.
in Euangel.
Ioh.*

*ὡς οἱ πατέ-
ρες ὑμῶν καὶ
ὑμεῖς.
Acts 7. 51.*

*Maist Scots
Philomy-
thic. pag. 40*

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This is the
practice of
some in
France ob-
serued out
of Calvin by
Rog. on the
artic. of Re-
ligion. art. 21

Luther. in
epist. ad Ga-
lat. cap. 2.
tom. 9. oper-
um fol. 311.

uing once entred their by-paths will
needs runne into the desert of error.
your Fathers liuing in the stinking
ayre of Popery, could not choose but
be tainted with some infection of He-
resie; What then? Dare you say they
died in their pollution? Did God re-
ueale vnto you the time, the houre of
their conuersion? Do you not know
that God might haue his secret wor-
king performed vpon them, euen at
the very last gaspe? Doe you not ac-
knowledge that God can saue such as
are not pertinacious in their Heresies,
euen, *Inter pontem & fontem*? When
there is no sensible hope? When there
is no sensible hope? When their soule
is at the pits brinke, hee can call it
backe againe, that the pit shall not
shut its mouth vpon it. I haue often
greatly wondred (saith M. D. Lu-
ther) how that in all the time of that
tyrannizing Sect of the sonne of per-
dition, for so many hundreths of yeres
together, the Church should subsist in
the midst of such great darknesse, and
in the throng of so many errors. Af-
terward, I conceiued that there were
cer.

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certaine called of God by the Word of his Gospel and Baptisme, who walked in the simplicitie and humilitie of their heart, thinking the Monkes only, and such as were anointed of Bishops to bee holy men and religious, but themselves to bee profane and irreligious, and in no wise to bee compared with the other. Whereupon finding themselves empty of all good workes and merits which they might oppose to the displeasure, and rigour of Gods iustice, they clung close to the passion and death of Christ, and so in that simplicitie were saued. Neither was this the case of simple ones onely, but euen of their deepe Doctors, their holy Hermites, there sanctified Monkes, of whom I may truly say, That howsoeuer they liued among them, yet were they not of them, Which assertion though it might haue beene doubted of all their life time, their habits, and cooles, and manner of liuing, colouring it out to the world that they were Papists, yet the point of death approaching put the matter out of question; when for

1. Ioh. 2. 19.

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We do iustly conclude that many Papills especially our forefathers, laying their whole trust vpon Christ and his merits at their last breath, may be, and oftentimes are saued.

v His Maiesties Speech in the Parliament. 1605.
De Agathone
vide Luther.
vbi supra.
fol. 313.

De Bernardo
in 4. cap ad
Galat fol.
400. tom. 5.

all their regularities and obseruances, as Monkish as euer: for all their comfort and carriage, as superstitious as euer; for all their meanes and maner of liuing, as Popish as euer could bee deuised, they will bee found to haue dyed true Protestants, casting from them all trust and relyance on their owne works, and putting their whole trust and affiance in the mercies of God through Christ Iesus. Such was that good Hermit *Agatho*, good in name, and in truth good. Such was that blessed Saint *Bernard*, the best Monke that euer was. Both which on their Death beds to haue renounced themselves vtterly, and to haue had recourse onely vnto Christ, you may reade in that worthy Author afore cited. And I thinke verily (saith *Luther*) that *Ierome* and *Gregory*, and many other Fathers and Hermites were after the same manner saued. and the ground of this his thus reasoning is, for that wee are not to doubt, but that euen in the Old Testament many of the Kings of *Israel*, and other Idolaters likewise were saued, for
because

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because it pleased God even in the
houre of death to turne their hearts,
causing them to cast away all their
vaine confidence they put in their I-
dols, and to apprehend that promise
of God as concerning that seed of *A-*
braham which was to come, to wit,
Christ, in whom all the nations of the
world should bee blessed. (y) Hence
proceed our charitable censures of
such of your Fathers, who living in
the darkenesse of superstition, could
not so well see the way to heaven, and
to reformation in their life time, as
their meek hearts could have wished.
But as for those obstinate wretches,
furious spirits, branded with the
marke of the Beast, and therefore
firebrands of hell, too too heady in
the pursuit of error, and too too
headstrong in their erroneous opina-
tions, as the Lord gave them vp to a
reprobate sense, that they should not

Gen. 22. 18.

(y) *Vide in
hanc senten-
tiam DD.
Hakevu. in
his answ.
to DD Ca-
rier, an Eng-
lish Italo-
nated Doc-
tor. c. 1. sect.
19. p. 127.
Potens est
dominus mi-
sericordia sua
indulgentiam
dare Non
tamen quia
aliquando
erratum est,
ideo semper*

*errandum est. Cyprian epist. 73. v. etiam, Directions to know the
true Church, pag. 83. Non intelligendi viuacitas sed credendi
simplicitas tutissimos facit. Aug. Apostolus de iudeis dicit. celum
Dei habent sed non secundum scientiam: pares estis omnino, ex-
ceptis duntaxat illis, quicunque in vobis sunt, scientes quid verum
sit, & pro animositate sua perversitatis, contra veritatem etiam sibi
notissimam dimicantes. August. Vincent. epist. 48.*

receiue

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2) Mar. 23. 33

*Quos similis
culpa cois-
quinat, par
quoque pena
constringet.
Gregor.
(a) Mar. 3. 7.*

*August. vin-
cent. epist. 48.*

receiue the loue of the truth and so
bee saued, and they now fry for it : So
assure your selues, if yee insist in their
steps and resist all good admonitions,
you can neuer slye their (2) punish-
ment. For it is iust with God, that
those which haue beene *parēs culpa*,
shall be also *parēs pena*. Be partakers
of their sinnes, you shall certainly be
sharers in their punishment. O then
ye (a) generation of those vipers bee
forewarned of the heauy vengeance
to come. Doe not with the deafe Ad-
der alwayes stoppe your eares to all
godly and Christian admonitions, but
take thē at length to hart, and say not
with your selues, Wee haue had ranke
Papists to our Fathers, wee haue had
such as haue derided & mocked your
Orthodoxe Religion, for our patterns
and presidents : for I dare boldly af-
firme in the wordes of our Sauour,
that *vnlesse yee repent and be conuerted,*
you shall likewise perish. (b) Be not like
them in Saint *Austine*, *Verum est quod*
dicitis, to professe all true that we say,
Non est quod respondentur, and that
you haue nothing to say against it,
Sed durum est nobis traditionem Pa-
retum

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rentum relinquere ; but it seemeth a hard thing vnto vs to forsake the faith and tradition of our Fathers: For (consider it well in your hearts) why should your Fathers examples mislead you into error?

*O what a senselesse part is this in you,
Your Fathers faults and errors to allow?
And not much rather to reforme your owne,
By shunning the defect which they haue shewen!*

Shall the vaine conceit of your Fathers worth, weigh downe Gods holy Word? Will you conferre, nay prefferre man to God? If the Fathers of your bodies lead you one way, and Father of Spirits bid you go another, haue you not learn'd to obey God rather then men? Will you not grant that which reason hath alwayes held for certaine and grounded truth, *Vi- uendum est legibus non exemplis*? Goe to then, thinke not to shrowd your doings with your Fathers exemplarie dealings. For as it is well vttered by the Heathen Oratour, *Impudens est Oratia dicere, sic factum est*. But let the bright and cleare Law of God shine in your hearts, let it dwell in you plentifully in all wisdome, heare the Word
of

Maist. Scots
Phylomy-
thologie.
p. 41.

Ezech. 20.
18, 19, 20.
Quos Chri-
stus vocat
secum in
eternum
mansuros,
pater forsan
reuocat se-
cum in eter-
num arsuor.
v Bern. Ep. 2.

Demosib. con-
tra Aristot-
erat.

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(c) Si non de
dignentur
legere, male
mibi sit, ita
enim in tan-
ta causa in-
rare ausim,
nisi tandem
capiantur.
Petr. Mart.
Loc. com. c. 6.
clasi 1.
sect. 14.

(d) Ab eo
speranda est
intelligentia,
qui & pul-
santibus a-
periet, &
querentibus
demonstra-
bit, & peten-
tibus non de-
negabit. Hi-
lar in Ps.
115.
Mutum do-
mine de tua
bonitate pre-

sumo, quoniam tu ipse doces petere, querere, pulsare, & tu domine,
qui iubes petere, fac accipere: consulis querere, da & inuenire: doces
pulsare, aperi pulsanti: & confirma me infirmum, restaura me per-
ditum, suscita me mortuum, &c. August. Meditat. cap. 39. sect. 9.

of God from others, (c) read it by
your selues, (d) pray to God for a
right vnderstanding of it, marke it
well, ponder it in your heart, and ex-
amine all your tenents and courses by
it, and then the Lord opening your
eyes to see your own mis-doings, and
your Fathers mis-leadinges, you will
confesse your Fathers follies, wherein
you haue liued, and professe to leaue
them with all speedie reformation in
new obedience vnto God holy Will
and Commandements. And this I
pray God that of his infinite good-
nesse hee will grant vnto you, that so,
by the conuersion of your soules, his
holy Name may be glorified, his An-
gels gladdened, his faithfull confirmed,
your hearts comforted, and the bor-
ders of Christs Church enlarged; and
that for the merits of Christ Iesus, his
onely true naturall Sonne, our alone
all-sufficient Sauour and Redeemer,
Amen.

An Apologetique to the Christian Reader for the work *in and about the Tran- slation.*

Ἀρχὴν πάντων καὶ τέλος ποιεῖ Θεὸς.

Hinc omne principium, huc refer
exitum.

*Of all thy studies and intentions see,
That God the Alpha and Omega be.*

D*A veniam Scriptis* — remembering that
of the *Apostle*, 1. Cor. 12. 7. *The manifestati-
on of the Spirit is given to every man to profit
withall. The Spirit, that is the gifts and gra-
ces of the Spirit of God are bestowed upon us,
not to be wrapt vp in a Napkin and hid in the
earth, but for manifestation. Whereupon the
ancient Greekes well expressed man and light
by one common name φῶς as Plutarch shewes
in the confutation of that common Mott.
λατρε βιώσας, and what our Saviour spake with
a primarie direction to his Apostles: Vos estis
lux mundi, Yee are the lights of the world, may
in a secondary application be affirmed of eve-
ry Christian, or else Saint Paul would not say,
Among whom ye shine as lights in the world.
Now least any one should exempt himselfe,
therefore*

Gregor.
Nazian. Mo-
nostich.
Horat.
Carm. 1. 3.
od 6.
Reuel. 1. 8.

τὸ πνεύ-
ματος
δίδοται
ἢ φανέρωσις

To the Reader.

ἐκείνου.

ἔδωκε τὸ
συμπέριον.

therefore every one is put in the Text. For as there are none furnish'd with all gifts, so there are none but they haue some gift, and the doner will looke for his owne with aduantage. As every man therefore hath receiued the gift so let him minister thereof to others, for the good of others. Looke not every one on your owne things, but every one on the things of other. A good lesson for this incroaching and monopolizing world, wherein every man is for himselfe, as the *proverb* saith, and as the *Apostle* complaineth, Every man seeketh his owne things, and none the things of Christ Iesus. But what saith the Scripture? *Non prohibet Euangelium nisi cupiditatem, non precipit nisi charitatem.* The Gospell (saith *Austin*) doth not prohibe any thing more then incroaching couetousnesse, it inioynes nothing so much as dilating charitie. It is a poore center of a mans action, Himselfe. It is right earth, as a great *Scholler* speaketh. Wherefore, let vs attend then to the *Apostles* rule, who wills, that every one should seeke anothers wealth; and hee prescribes vs no other rule, then that he himselfe walked in. *Non quero quid mihi utile sed quid multis,* I seeke not mine owne profit, but the profit of many, that they may be saued.

By him that desires thy profit and proficiency in knowledge and godlines

T.V.

The Attestation of a friend touching this
Booke, inserted in a Letter to the
Translatour.

— In your Translation you haue laboured, that they that will read may haue delight ; and that they that are desirous to commit to memory might haue ease ; & that all into whose hands it commeth might haue profit, *2. Mac. 2. 25*

Adam Aray S.S. Theol. Bac.

M. D. Esquire
To his good Friend, T. V.

WHat Thou do'st teach, by others heretofore
Hath likewise bin. But yet by no man more
To the true life. That by thy godly care,
Thou and thine *Aut* hour equally doe share.
Thou praisest him Translating, but if he
Understood English he would more praise thee.
Thou to our Nation ha'st his Doctrine shorne,
Which to our vulgar else had not beene knowne ;
As much by this thou get'st as ere he wanne :
England praise Vicars, Dantsk her Keckerman.

Mich. Drayton.

Errata.

In the Preface read Rob. Groth.

Page 45. in the margin, for Syft. Tr. read Syft. Log. p. 50. offices, & p. 60. in the margin, & afflictio- nes. p. 72. in the margin uslow, & & aivor p. 80. for not certainly, & no certainty. p. 85. & doctrine. p. 86. & other are bare proprieties. p. 87. & acci- dent. p. 95. for hearts, & sects. p. 96. for Matthias Iohn, & Matth. Illyric. p. 121. in the last line, & as before. p. 123. for Christ, & Chrysostome. p. 126. for Heb. 7. & Heb. 12. p. 142. in the margin, & 139. p. 153. & p. 154. There are, also other mistakings in figures, which you may bee pleased to mend of your selves.

A GODLY AND DE-
vout Treatise, teaching
with what due preparation wee
ought to come to the holy Com-
munion, which is indeed an
Abbridgement of the Syllable of
Divinitie, and may serve for
a Catechisme of Chri-
stianitie.



What is Christian Re-
ligion?

It is that worship
and service which
every good & godly
man ought by ver-
tue of bond and obligation to ten-
der vnto God himselfe. Wherein is
chalked out vnto vs the way as wel
of living heere honestly, as living
hereafter happily; as *Augustine* saith
in his booke of true Religion, the
first Chapter. *The onely course of living
well and happily consists in true Religion,
whereby we know the onely true God, and*

B

worship

*Theologia
disciplina est
non contem-
plativa sed
practica Sylla-
Theol. pag. 2.
Is divinas
scripturas
recte legit,
qui vertit
verbum ope-
ra. Bern.*

Hoc Philosophia genus in affectibus situm verius, quam in Syllogismis, vita est magis quam disputatio, &c. Eras. in Paracles. ad studiū Christi-an. Philosoph.

Syst. Theol. pag. 4

worship him in holy purenesse. For by religion the soule of man, which before by sin was separate from God, being now reconciled, is againe tied and re-vnited to God, from whence Religion hath its very name: For when we re-lige, as it were; that is, oblige and binde ouer againe our soules vnto God, then we empty our selues of all superstitious worship contrary to Gods seruice. So saith *Lactant. lib. 4. ca. 28. & l. 6. c. 1.* We are by the tye of Religion bound and obliged vnto God, whereupon it is called re-ligion, not as Cicero will haue it, of relection, but of religation, in as much as God doth heereby binde vs ouer to his seruice, whom it is our part to serue as our Lord, and to obey as our Father. For in very deed this is the dutie of man, wherein the sum of all, and the summitie of a blessed life doth consist. This is the very first step in wisdom, to know what it is for God truely to be a Father vnto vs, and him with all sanctitie to worship and reuere, obeying his will, and wholly deuoting our selues to his seruice.

Which

Which be then the principall parts, wherin Christian Religion, or, the speciall actions wherin the worship of God standeth.

There be three of them. 1. The meditation of the word of God, and consequently of faith in Christ our Sauour, which is especially comprehended in the word of God, to whom wee must referre all in our meditation. 2. The vse of the Sacraments instituted by Christ. 3. Inuocation of Gods holy name ioyned with the loue of God, and our neighbour. Of the formost and last part of Christian religion, we haue spoken elsewhere, and at another time; at this opportunity it is our purpose only to treat of the middle or second Branch of Christian Religion, or the seruice of God, and therein touching the vse of the principall Sacrament of the new Testament, namely the Lords Supper, which is called commonly the holy Communion, as also the Eucharist, that is, a most eminent sacrifice of thanksgiuing to Christ our Sauour.

Wherein consisteth the true use and due preparation to the holy Communion?

In two things; to wit, in Knowledge, and Deuotion.

Of what sort is that knowledge, which appertaineth to our commendable preparation unto, and our lawfull vsing of the holy Communion?

It is of two sorts, Generall, and Particular.

Of how many kindes is our generall knowledge?

Of two, either it is *Primary* and independant, or *Secondary*, and arising from the former.

How many parts hath the former kind?

It consists of a double doctrine, the one of God, the other of Gods Word.

What is God?

God is a spirituall essence, 1. before all, most perfect, eternall, 2. infinite, 3. almighty, of incomprehensible wisdom, goodnesse, 4. mercy, 5. Iustice, subsisting in three persons, the Father, the Sonne, and the holy Ghost.

What

1. Syst. i. Theol. pag. 10.

2. Ibid. p. 93.

3. Ibid. p. 105. & seqq.

4. Ibid. p. 116

5. Ibid. p. 117

What are we to consider in God?

Two things, the *Essence*, and *Person*.

What, and of what sort is the Essence of God?

It is most simple, and onely one, so that God, in regard of his Essence, is simply one, as the Scripture witnesseth, *Deuter. 6. vers. 4. Heare oh Israel, the Lord our God is one God. 1. Tim. 2. v. 5. One God, and one Mediatour.*

What is the Person?

It is the maner of being in God, whereby Gods Essence is made relative, and respectiue; which relation notwithstanding neither multiplieth the Essence, nor diuides it into parts, which may in some sort appeare by the degrees of light and heat. For in the Sunnes light, there are certaine degrees, as morning, or twilight, and noon-light, or perfect sunne-shine. And yet for all those degrees, the light is the same. So in *heate* luke-warm, and scalding hote, though they make two degrees, yet they make vp but one

Si non est vnus, non est.

Tertul.

Deus est vnus imo, si dici potest, vnissimus, Bern.

Syst. Theol. p.

14. contra

Trinitas & Manichaeos.

τὸ πᾶν

ὑπάρχει

Iustin. Mar.

& Damasc.

Syst. Theol.

pag. 19.

De Deo loqui

etiam vera

periculosissimum est.

Arnob.

S. Th. p. 56.

& 58.

Ibid. p. 16.

*In Deo est
alius & alius
non aliud &
aliud. Vinct.
Lerincus.
Meus Deus
tam non ha-
bet hoc & il-
lud. quam
non haec &
illa. Bern.*

*Πρώτη δε-
ος, μετέ-
πειτα δε-
υτέρα, &
πνεύμα αὐ-
τοῦτο.
Nazianzen.
Qui nescis
Trinitatem,
ito ad Jor-
danem.*

Mat. 3. Aug.

numericall caliditie, which in a higher degree is in boyling water now, before being in the same water inclining to feruent heat, in a lower degree. So then, that we may apply this instance to our present purpose, in some resemblance, the Persons of the Deitie, or these diuers maners of Gods being, do not multiply the diuine essece, no more then the diuers degrees of heate or light, do multiply the light or heat: so that I speak right whē I say there are mo persons in the diuine essence but it cannot bee vttered without blasphemy, to say there are in God more Natures, or mo Gods thē one.

How many persons are there?

Three, the Father, the Sonne, and the Holy Ghost, which is prooued by manifest Testimonies of holy Writ. *Mat. 28. 19. Goe teach all nations, baptizing them in the name (sc. by the authoritie and appoyntment) of the Father, the Sonne, and of the holy Ghost. Iohn 15. 26. When that Comforter shall come, whom I will send to you from the Father, even the Spirit of truth, who*

who proceedeth from the Father, hee will
testifie of me: where they are all three
plainly named; The Father, from
whome the holy Spirit is sent; the
Sonne, who sendeth; and the holy
Ghost who is sent, 1. Ioh. 5. 7. There
bee three which beare record in heauen,
the Father, the Word, and the Spirit, and
these three are one in essence or nature

Syst. Th p. 46
vide etiam
p. 35. & seqq.
Dicamus tres
sed non ad
preiudicium
unitatis, di-
camus unum
sed non ad
confusionem
Trinitatis.
Bern. v. Syst.

Theol p. 49. ὁ φθάνω τὸ ἐν ἑοῖσαι, καὶ τοῖς τρισὶ περιλάμπο-
μαι: ὁ φθάνω τὰ τρία διαλεῖν, καὶ εἰς τὸ ἐν ἀναφερομαι. Na,

Quomodo pluralitas in unitate sit, aut ipsa unitas in plurali-
tate, scrutari hoc temeritas est, credere pietas est, nosse vita,
& vita eterna est. Bern.

How prooue you that these three Per-
sons be that one God?

First, I must haue it granted, that
these three persons are distinct, be-
cause he that sendeth, is distingui-
shed from him that is sent, & he frō
whō, is distinguished frō him that is
sent. Now Ioh. c. 15. plainly saith, that
Christ is hee that sendeth, the Holy
Ghost him that is sent, and the Fa-
ther, from whom the Sonne sendeth
the holy Ghost. Hence I doe ne-
cessarily infer, that these three man-
ners of being in God are distinct:

Christus
est Deus
αληθώς
contra Ari.
τελέως
contra Apo-
linar.
ἰδιαιρέτως
contra Ne-
stor.
ἀσυγχύ-
τως contra
Eutych.
Syst. Theol.
pag. 92. &
seqq.

which being graunted, I shall easily
 prooue this three-fold manner of
 being, or these three Persons in the
 diuine Essence, to be that true God.
 For first, as touching the *Father*, the
 very aduersaries themselves yeeld,
 that he is truely God. And touch-
 ing the *Sonne*, we haue manifest re-
 stimonies of the Scripture, *Rom. 9.*
5. Of whom (namely the Israelites)
 are the fathers, *of whom Christ came as*
concerning the flesh, who is God aboue all,
blessed for euer. If aboue all, therefore
 aboue those, who by reason of their
 excellent gifts are called Gods
 That the *holy Spirit* is God, these
 Sentences of Scripture plainly
 prooue: *Acts 5. 3.* Peter saith to *A-*
nanias, Why hath Satan filled thy heart,
that thou shouldest lye against the holy
Ghost? And presently he addeth *v. 4.*
Thou hast not lyed vnto men, but vnto
God Therefore the holy Ghost is
 God. Another place is *1. Cor. 2. 10.*
The Spirit searcheth all things, euen the
profound things of God: And the verse
 following, *For who knoweth the things*
&c. Whence we may thus reason,

Who-

whosoever knoweth the secrets, the profound secrets of God; or which is all one, whosoever is omniscient, is God: but the holy Ghost is Omniscient. *Ergo*. The Maior is evident, the Minor is expressly in the Text. Secondly, whatsoever is in God, is God: but the holy Ghost is in God: *Ergo*. The Proposition is of certaine truth, for that God, who is a most simple essence, voyd of all difference and composition, cannot consist of any thing which is not God. The assumption is in the text, vers. 10. where it is said; As the reasonable soule is in man: that is, of the essence of man, so the holy Spirit is in God. Hitherto may that testimony 1. Cor. 3, 16. be referred; *Know yee not that ye are the Temple of God, and that the holy Spirit dwelleth in you?* where the latter words do expound the former: for it is all one, as if the Apostle had said; Know ye not that yee are the Temple of God, seeing that the holy Ghost dwelleth in you, who is God? But if the aduersaries say, that the spirit is nothing else,

v. August.
Enchirid.
cap. 56.

else, saue the effects and gifts of
 God, they are most manifestly con-
 futed, and confounded by the words
 of the Scripture, 1. Cor. 12. 4, 5, 6.
*There are diuersities of gifts, but the same
 spirit; there are diuersities of ministrati-
 ons, but the same Lord, &c.* And verse
 11: *All these gifts worketh that one
 and selfe same spirit distributing, &c.*
 Whence ariseth this argument; He
 that distributeth a gift, is not him-
 selfe that gift that is distributed,
 but the holy Ghost is the distribu-
 ter of all those gifts: *Ergo.* The Pro-
 position is cleare enough. The As-
 sumption is plaine in the text,
 where it is said, that the spirit work-
 eth, and distributeth all those gifts.
 Another argument out of the same
 text may be this: He that is endued
 with a will, he cannot be a bare ver-
 tue or accidēt, but is a substāce sub-
 sisting by it selfe, but the holy Ghost,
 &c. *Ergo.* The Maior is cleare: for
 whosoever willeth, he vnderstādeth,
 and whosoever willeth and vnder-
 standeth, he must be a substance by
 it selfe, subsisting. The Minor is
 clearly

clearly set down in the text, where it is said; The Spirit distributeth to every one as he will

I have heard the doctrine concerning God, tell me now besides what the holy Scripture is?

It is that testimony and witnesse which God hath giuen to Mankind, as touching his owne nature and will, and as touching those things which appertaine to the saluation of man.

How is the holy Scripture diuided?

Three manner of waies: first, by reason of the time wherein it was reuealed: secondly, by reason of that authority it hath in prouing: thirdly, by reason of the matter which it handleth.

How is the Scripture diuided in respect of the time wherein it was reuealed?

Into the Old and New Testament. The old Testament therefore is that part of the Scripture, which God reuealed to the first of mankind, and people of the Iewes which liued vntill the Ministry of Christ, which

Fuit principium essendi DEVS, sequitur cognoscendi principium VERBUM DEI, non λόγος ὑφίσταμενος Verbum Christus, sed λόγος προφορικος Verbum Christi. Syst. Th. p. 167. Qui Scripturam ignorat, Christum ignorat, Hieronym.

which he reuealed, I say, by the Prophets, as by his Scribes and Notaries. But the New Testament is called that part of the Scripture which God hath reuealed to mankind after the birth of Christ, by the Euangelists and Apostles, as by his Pen men or Notaries.

How is the Scripture diuided, in respect of that authoritie it hath in prouing?

So it is diuided into the bookes which are Canonically, and those which are not Canonically, but Apocryphall?

Which do you call the Canonically Books?

Those which are of vndoubted authoritie, in prouing the Articles of Faith, or which are the square, and rule of our faith: for Canonically is deriued from *Canon*, which signifieth as much as a rule or square.

Of what sort are the Canonically books?

Of two sorts, either of the old, or of the new Testament.

Which bookes of the old Testament are Canonically?

The Canonically Scripture of the old Testament is deuided into foure rancks;

S.Th.p. 169.

item p 173.

Hi constitunt ἀκριβῆ

ζυγόν καὶ

γνώμονα καὶ

κάνονα.

Chrysost.

S.Th.p. 82.

rancks; the first containeth the five Bookes of *Moses*; the second, those Bookes which are called Histori- call, as these; *Ioshua*, *Judges*, *Ruth*, the two Bookes of *Samuel*, the two Bookes of *Kings*, the two Bookes of the *Chronicles*, the Books of *Esdra*s, *Nehemiah*, *Ester*. The third, Bookes which are written in verse, which are called Poeticall, as these; *Iob*, the *Psalmes* of *David*, the *Prouerbs* of *Salomon*, *Ecclesiastes*, and the *Song of Songs*: the fourth comprehendeth the Prophets, which are either greater Prophets, in number foure, or lesser, to wit, twelue.

Which Books of the new Testament are Canonickall?

The Canonickall Scriptures of the new Testament is diuided into the history of the *Euangelists*, the *Acts* of the *Apostles*, the *Apostles Epistles*, and the Prophecy, or *Reuelation* of *Iohn*.

Which are called Apocryphall, or not Canonickall?

Which are not of infallible truth and authority in prouing the Articles of faith, & consequently which are

S. Th. p. 190.

are not the rule, and square of our
beliefe, but containe precepts of
life, and historicall instructions.

Which are those Apocryphall Books?

Among the Books of the old Te-
stament, as wee haue before said,
there are some found not to bee Ca-
nonicall, such as the Booke of *Tobias*,
Indith, *Wisdom*, which falsely is as-
cribed to *Salomon*; *Ecclesiasticus*, or
Syracides, the third and fourth books
of *Esdra*s, all the bookes of the *Mac-*
cabees, *Baruch* with *Jeremy* his *Epistle*,
the Prayer of *Manasses*, the frag-
ments of *Ester*, the additions to *Dan-*
iel, as is the Song of the three Chil-
dren, the Historie of *Susanna*, the Hi-
storie of *Bel* and the *Dragon*. None
of all these bookes are to bee found
in the Hebrew tongue, in which
Language onely God would haue
the bookes of the old Testament to
be written, neither were they writ-
ten by the Prophets, or any person
immediately called of God. Neither
doth Christ, the Euangelists, or the
Apostles cite them at any time: and
to conclude, there be many vntruths
in

in them. Wherefore when the Papists vrge any thing out of these bookes against vs, we must answer, that those bookes containe not the infallible Word of God, and consequently that they haue no firme force, or validity in prouing.

How is the Scripture diuided, in respect of the matter it handleth?

Into the Law and the Gospell: for that part of Gods word is called the Law, wherein wee are taught what we ought to doe, but the Gospell is that part of Gods Word, wherein we are taught, what wee ought to belieue, and consequently wherein we haue the remission of our finnes promised vs by faith in Christ.

I haue heard sufficiently touching the diuision of the Word of God, I pray you also instruct mee in the proprieties of it?

That will I willingly do, so I first admonish you, that hereafter wee shal alwaies take the holy Scripture for the Canonickall bookes only, and not at all for the Apocryphall.

What

S. Tb p. 171.

What is the first proprietic of the holy Scripture?

The first proprietic is, that it deriues all its authority from God alone, not from the assembly of godly men, which is called the Church.

How prooue you this?

I prooue it by these reasons: first, the testimony of God hath not any authoritie from men. The Scripture is the testimony of God alone: *Ergo* It hath none authority from men; yea, the most holy men that be; and consequently not from the Church, which is nothing else but a company of godly and sanctified men. The force and pith of the argument you shall find, 1. Ioh. 5. *If we receiue the witnesse of men, the testimony of God certainly is greater.* Secondly, that must needs be before the Scripture in naturall order, of which the authoritie of the Scripture dependeth: But the Church is not before the Word of God; *Ergo.* The Maior proposition is euident, because that which dependeth of another, must needs come after that, on which it dependeth

deth. The Minor is thus prooued :
That which is gathered, gouerned,
regenerated by the Word, or by the
Scripture, that is in order after the
Scripture. But the Ch. *Ergo*. The
Maior is plaine, the Minor is proo-
ued by 1. Pet. 1. 23. *Wee are regene-
rated, & borne a new by the word of God.*
Iames 1. 18. *Hee hath begotten vs by
the word of truth.* Ioh. 17. 20. *Which
by their word shall belieue in me.* Third-
ly, the foundation of any building
depends not on the rooffe, or vpper
roomes, which are built vpon the
foundation, but contrarily those
same vpper roomes, and the rooffe
depend vpon the foundation : but
the Word of God is the foundation:
Ergo. The Maior is plaine in it
selfe. The Minor is confirmed by
that, Ephes. 2. 20. *You are built vpon the
foundations of the Prophets and Apostles.*
The Papists obieſt to vs that place,
1. Tim. 3. 15. *Where the Church is
ſaid to be the pillar and ground of truth.*
Whereto we answer, that this ar-
gument is ſophiſticall, or a fallacie,
commonly called "*Dicto ſecundum*
C quid

Obieſt.

Anſw.

I

2
S.Th. p. 181.

3

quid ad dictum simpliciter : For the Church is not called the pillar and ground of truth, in regard of it selfe, but in regard of Christ the head, who is that corner stone. And further it is so called, in regard it is the keeper of the Scripture, forsomuch as God hath made the Church onely to haue to doe with the treasure of his Word, and in the Church, as on the pillar and doore of his house, or pallace, he hangeth those holy Tables, which euery man must go thither to reade. No otherwise then the Magistrate hangeth vp on pillars, and gates of his Court, Tables, containing in them his Lawes and Decrees, to the end that his subiects may there reade them, as in a publicke place. Lastly, the Church is called the Pillar of truth in this respect, because that God useth the testimony of the Church as his instrument, and meanes for the proposing, teaching, and expounding of the holy Scripture vnto men : for the Ministers of the Church are the conseruers of truth, and the interpreter s

ters of the Scriptures, yet not so, as if the authority of the Scripture did depend on them, but because God vseth them as his seruants and Ministers to propound, and to beate into the memories of men his holy Scripture; euen as a Prince vseth a Cryer for the promulgation of his lawes vnto his subiects. And here take this similitude with you: a man goeth to the Vniuersitie, as vnto the very shop and store-house of learning, yet herevpon it followeth not, that the truth of that learning we are taught there in the Vniuersitie, doth depend on the authoritie of the Vniuersity. Besides, this must also bee obserued, that whatsoeuer the Papists say, touching the authoritie of the Church aboue the Scripture doth nothing at all profit them, but that they manifestly begge the point in question, whilest they thus argue: The Church hath authoritie aboue the Scriptures: The Pope of Rome is the Church: *Ergo*. For suppose wee grant them their Maior (which notwithstanding is false, as

4

wee haue manifestly prooued), yet they are neuer able to proue their Minor, as shal be showne anon more distinctly.

What is the second propriety of the Word of God, or the holy Scripture?

S. 7b. p. 176.

That it be entire, perfect, and sufficient to saluation, which is proued by that, Ioh. 20. 30. *Many other signes did Iesus which are not written in this Booke; but these things are written that you may belieue, that Iesus is the Christ, that Sonne of God; and that you believing, might haue life by his name.* Out of which place I thus reason: That which is so written, that by it wee may belieue in Christ Iesus, and so obtaine eternall life, that, I say, is sufficient to life eternall: But the Scripture is so written: *Ergo.* Again thence I thus argue: The holy Scripture was written to this end, that wee might belieue in the Sonne of God, and get eternall life: *Ergo,* Whatsoeuer Word is not written, profiteth, or auaieth vs nothing to faith, and to eternal life, which must diligently be noted against the error

rouer of the Papists, which say, there are two words of God, the one written, the other vnwritten ; vpon which pretence they will needs obtrude vnto vs Traditions, which they call Apostolicall, the Decrees of the Popes, and the custome of the Church. Of which the Councell of Trent in the fourth sessiō thus speaketh : *V*Whosoever doth not with like affection of mind, reuerence the Traditions of the Church, as he doth the holy Scriptures, let him be accursed. But against these Traditions, first, note the sufficiency of the Scriptures. Secondly, this argument: The Traditions of the Church either agree with the holy writ, or they dissent from it. If they be consonant to it, then they say the selfe same thing the Scripture saith, and so they are Scripture: for that ought not in all reason to be done by moe, which may be performed by fewer. Or they dissent from the Scripture (as all the traditions of the Popes, as namely, that tradition, whereby the Cup in the Lords Supper is prohibited to be admini-

Quod non legi, usurpare non debet. Amb. Non sum aliorum sermonum discipulus, nisi celestium. Origen.

stred vnto the lay people, and such
 like). And if they disagree with
 the Scripture, they cannot fill vp
 the Scripture, for that which is
 repugnant to any thing, doth not fil
 vp, but rather quite ouerthrow it.
 Another testimony of the perfecti-
 on of the holy Scripture is most ma-
 nifest, in the 2.Tim.3.6. *The whole*
Scripture is giuen by inspiration from God,
and is profitable to teach, to reprove, to
correct, to instruct; that the man of God
may be perfect, and perfectly instructed to
euery good worke. From whence wee
 may frame these arguments. First,
 the Scripture is a *totum*, an entire
 thing: *Ergo*, it is perfect; for a *to-*
tum is that, which wanteth no ne-
 cessary parts. Secondly, that which
 sufficeth vs for doctrin; for reproof,
 for correction, and instruction, that
 is full and compleate: for there is
 none that can shew any thing be-
 sides, wherunto the scripture should
 be profitable. But the Scripture is
 sufficient to those things: *Ergo*.
 Thirdly, that which maketh a man
 perfect, and furnished to euery good
 worke

Aaoro ples
nituidipens
Scriptura-
rum. Testul.

worke that same must needs be perfect : but the Scripture doth so. *Ergo.* The Maior is therefore true, because there is no effect which is more perfect then its cause, or because a perfect effect presupposeth the cause to be perfect, and nothing can giue that to another, which it hath not it selfe, if the Scripture therefore make men perfect, then it must also be perfect.

What is the third proprietie of the holy Scripture ?

That in the Articles of faith, which are necessary to saluatiō it be plaine, easie and perspicuous; easie, I say, and perspicuous; first, in respect of them to whom it ought to bee a light for their saluation, according vnto that, 2. Cor. 4. 3. *If our Gospell be hid, it is hid to the which perish:* whence it necessarily followes, that the Gospell is not hid, but cleare, and open to those which do not perish, as Peter saith, 2. Pet. 1. 19. *You doe well, in that you attend to the word of the Prophets, as vnto a light that shineth in a darke place,* Psal. 119. 105. *The word of*

S. Th. p. 199.

God is cleare. Psal. 119. *The word of God is a light to our feete and steppes.* Secondly, the Scripture is easie, as it is an instrument, which it hath deriued to it from the principal guide, the holy Spirit, who is that true teacher and interpreter of the Scripture, Ioh 14.26. *The advocate which is the holy Ghost, he shall teach you all things.* 1. Ioh. 2. 27. *That anointing, that is, the holy spirit, teacheth vs of all things.* Also, Ioh. 16. 13. *When that Spirit of truth shall come, he shall leade you in all truth.* Lastly, it is easie, if that in the handling of it wee vse conuenient meanes, and expound one place by another, according to the rules of good and lawfull exposition, which you may reade in the 201 page of my Systeme of Diuinitie. If then any shall demand, who hath the authoritie to interpret the Scripture, if the Pope of Rome bee hee? I answer, that euery one is the best interpreter of his owne words, whereas therefore the Scripture is the Word of God, & of the holy Ghost, and not of the Pope of Rome, therefore

S. Th. p. 201.

fore the holy Spirit hath the authoritie to interpret, as that true advocate and teacher of verity. But why then doth the Bishop of Rome challenge to himselfe this authority to interpret the Scriptures? I answer; because hee knowes well enough, how bad his cause is, and therefore dares not submit his Tenents to the Word of God, or the Scripture, if it be rightly vnderstood, and therefore will be wrest, and stretch the Scriptures at his owne pleasure. Touching which point, I would haue you note the words of a certaine Apostate from the faith, *Caspar Schoppius* Papist, who is now at Rome with the Pope; he in that Epistle he wrote touching his defection from vs vnto the Papists, about sixe yeares agoe, set out at *Ingolstadium*, in the 24 page, saith thus, *The summe of all controversies betwixt the Catholikes & the Lutherans consists in these two things; That besides the holy Scripture, the Traditions of the Apostles, & of the Church, are necessary to be believed. And that the holy Scriptures themselves, neither can,*
nor

nor ought to be interpreted of any with
authoritie, save of the Catholike Ro-
mane Church. In which two Doctrines,
if one be once perswaded and settled, he
will easily yeeld and adioine himselfe to
the Church of Rome in the rest of the
chiefe points of faith: For if I were to
dispute with the Heretikes, about any ar-
ticle of faith, it must needes be that there
be somewhat set downe in the Bible, tou-
ching my opinion, or that there be nothing
at all to be found for it. If there be no-
thing in the Bible for me, presently then
I say, that it was wont so to be observed
by tradition from the Apostles, in the
Church of Rome. But if there be some-
what contained in the Bible, touching
mine opinion, and the Heretike will inter-
prete it another way then might serue my
turne, then presently I oppose to him, the
Church of Rome, that it hath so inter-
preted it: so that every Dispute ought to
be reduced to these two heads. Thus
farre he. And truly this is it that
the Pope of Rome labours for, that
he may wrest the Scripture as see-
meth him good; and then it is, as if
any offering to fight with another,
and

and the weapon should be a sword, he would fight vpon this condition, that he may be suffered to weild his aduersaries sword as he will. And so it is likewise, as if any would haue a suit in Law, tryed before the Iudge according to the lawes, but vpon this conditiō, that it may be lawfull for him to interpret the law on his owne side; iust so the Pope doth, for he saith, I will dispute with you out of the Scripture, but so, that it may be lawfull for me to interpret the Scripture on mine owne behalfe. I would haue this also noted, that if the Papists demand, who is the Iudge in the controuerfies of faith? Wee answer, that the chiefe and highest Iudge of controuerfies of faith, is he who is the Author, both of faith and of the Scripture, to wit, the holy Ghost. According to that of Ioh. 16. *When the comforter shall come, he shall reprove, he wil iudge the world of* *fir.* And then only the Scripture to be the Law and Sentence of this iudge, according whereunto iudgement must be giuen concerning contro-
uerfies

S. Th. p. 174.
item p. 203.

uerſies of faith, as it doth moſt manifeſtly appeare by Iohn 5.45. *There is one who accuſeth you, euen Moſes, i. e. the writings of Moſes which giue iudgement againſt you; and yet more manifeſtly, Iohn. 18. verſ. 48. He that reiecteth and receineth not my words, bath one that iudgeth him. This word, &c.* It is not true therefore which the Pope of Rome ſaith, that he is the chiefe Iudge and decider of controuerſies: for he is not fit to be a iudge who is accuſed and found guiltie of deprauing and falſifying the word of God.

I haue heard you ſufficiently about the former ſort of knowledge of Chriſtian Religion, or touching the principles of Diuinitie, to wit, God and Gods word: Now I deſire to be inſtructed in the ſecond kinde of knowledge, ariſing from the former, that is touching the parts of this heauenly Doctrin which doth ſpring from the Doctrin which is of God and of the holy Scriptures? You tell me right, and I perceiue you well vnderſtand the method and

and progresse, which ought to be obserued in vnderstanding the doctrine of Religion, and therefore now will I instruct you touching the parts of Diuinitie or Christian Religion.

How many parts hath this secundarie or deriued knowledge?

Two: whereof the former, is of the end it selfe, the latter is of the meanes that leade vs to that end.

What is the end of Diuinitie?

Saluation, or life euerlasting.

How many waies is the saluation of man considered?

Two manner of waies: either as it is perfect and complete, or as it is but begun and imperfect: or, either in respect of the life to come, or of this present life.

What is perfect & eternall saluation?

It consisteth in 3. things. First, In most absolute perfection of bodie and soule. Secondly, In that vnutterable ioy wherewith we shall triumph before God, the holy Angels, and godly men. Thirdly, In that most euident Maiesty, glory, and

s. 76 p. 210.

and honour, wherein we shall triumph ouer death, Sathan, sinne and sinfull men. And this is that which Peter saith, 2. Pet. 1. v. 4. *We shall be made partakers* saith he, *of the diuine nature, of diuine perfection, ioy and glory.* And Phil. 3. v. 21. *Christ shall transforme our base body, that it may be like the glorious body of Christ.* Esay 64. v. 4. 1. Cor. 2. v. 9. *The things which eye hath not seene, nor the eare heard, nor euer entred into the heart of man to conceive, are those which God hath prepared for them that loue him.*

What is imperfect saluation, or that which is begun only?

S. Tb p. 211.

It is a taste of eternall saluation, or that comfort and ioy of conscience which we haue in this life arising from the forgiuenesse of our sinnes, and from that confidence we haue towards God, whom we certainly know to be reconciled vnto vs by Christ Iesus: so that no calamitie whatsoever can be able to separate vs from his loue, no not death it selfe, or that anxitie and horror which vsually we feelee at the houre of

of death. Of this the Apostle speaketh, Rom. 5. v. 1. *Therefore being justified by faith, we have peace, i. e. a joyfull and merry conscience in the very midst of calamitie and death, Rom. 8. v. 35. Who shall separate us from the love of Christ? shall oppression? shall anguish? &c.*

I see now what the end is I may expect to reape from this heavenly doctrine, which how much the more it is desirable, so much the more I long to know the meanes, by which I may be conducted to this end?

The meanes whereby thou mayst come to this most desired end, are two. First, the knowledge of thy misery. Secondly, thy redemption out of that misery;

The former part of this heavenly science touching the diseases of the Soule.

How may I come by the right knowledge of my misery, or of the sores of my soule?

If thou shalt weigh well with thy selfe these foure things. 1. That which

Partes Theologicæ,
παθολογική
& θεραπευτική.
S. Th. p. 212.

Quanto videmus maiora fuisse bona, quam amissimus; tanto graviora cognoscimus esse mala inque incidimus V. fin. S. Tb p. 18.

S. Tb. p. 214.

which went before thy misery. 2. The efficient cause of thy misery. 3. The parts of it. 4. The exemplary cause, or glasse wherein thou hast represented vnto thee thy misery.

What is that which went before the misery of mankind?

That happy and blessed estate wherein man was inuested by God before his fall, or the image of God which was in man.

What is the image of God in man, or rather what was it?

It was nothing else but that absolute and perfect estate before the fall, consisting in the perfection of the vnderstanding and the will of man, and further in the maiesty of man whereby hee farre excelled all other of the creatures ; or, that I may speake yet more plainly, the Image of God in man was either *prime* and principall, or *secondary* and depending of the former. The *prime* Image was both in his minde and in his body. In his body there was perfect health and safety. In his minde there

there was vnderstanding without error; will without staine of sinne. That other image which depended or arose from this, was that maiestie and alacritie was in man, springing from the perfection of his body and soule; touching which, the Scripture speaketh, Gen. 1. v. 26 *Let vs make man according to our Image, and according to our likenesse*: Ephes. 4. v. 24. *Paul calls true righteousness and holiness the Image of God.* Hitherto must be referred the whole doctrine touching the state of Man before the fall, and touching his liuing in Paradise, anent which, you may reade Gen. 1. v. 27, 28, 29. and all the second Chapter of that Booke.

What is the cause of mans miserie?

The fall of our first Parents, or the defection of Adam and Eue from God in their first estate of innocency, which was by the eating of the forbidden fruit.

What haue we to doe with the fall of Adam and Eue, seeing then wee had no being at all?

D

Adam

Ἄνθρωπος
ἐστὶ πλάσ-
μο καὶ εἰκὼν
θεῷ.
Ναζιανζην.

S. Th. p. 137.

Adam and *Eue* did represent all mankind, and therefore they had giuen them felicitie and the Image of God for all mankinde; wherefore in regard, they by their offence lost that which they had receiued for all mankinde, they lost it not in themselves alone, but in all their posteritie. Euen as if a King should giue any one some Priuiledges for himselfe and his posteritie, and he that had these Priuiledges granted, should be attainted of Treason against the King, then surely he himselfe should loose all those priuiledges which hee had gotten of the king, and his posteritie should get no benefit of them neither.

And was this so great a matter to bite an Apple, and to eat of it?

The eating of the Apple was a most grieuous offence not in regard of the Apple it selfe, the losse thereof was but small, for there were Apples good store in Paradise; but because that eating flowed and issued as it were from the fountaine of most horrible sinnes, to wit, from

pride,

pride, man thereby affecting the
 seate and Maiestie of God, and so
 became guiltie of high treason a-
 gainst Gods Maiestie, as God
 mockingly casts man in the teeth,
 Gen. 3. *Behold Adam is made like vnto*
one of vs, that is, he is made as it were
 one of the persons in the Sacred
 Trinitie. Another sinne is *unbel:efe*,
 in that our first Parents did not be-
 leeuē Gods words to be true, when
 he said, *in what day soeuer ye shall eate*
of it, ye shall die the death. But con-
 trariwise, in that they readily belee-
 ued the diuell, who spake vnto them
 by the Serpent as by his instrument,
 and told them, *that they should not die*
at all, and so they gaue more credit
 to him then vnto God. The third
 sinne is *contemptuousnesse*, and *disobedi-*
ence, for we ought to obey God in
 all his commands, euen in those
 which wee thinke are but of little
 reckoning. The fourth sinne is *un-*
thankfulnesse, for man was created
 after the likenesse and Image of
 God, and therefore it was his duty
 to obey Gods Commandements in

Qui mandu-
cauerunt vt
essent quasi
Dii, perdi-
derunt quod
erant facti
homines im-
mortales.
Augustin.

token of his thankfulnesse for the benefit. The fift and most grieuous sinne was that *apparant revolt and falling from God* to the diuell, namely when man went about to attaine to be like vnto God by the Counsell and helpe of the diuell, and so conspired as it were with the diuell against God.

I haue also heard of the cause of miserie, or of the diseases of the soule, tell me now further, what be the parts of our misery?

They be two: Sinne, and the punishment for sinne; for in these two things our misery consisteth. First, that we are sinners: And secondly, that we for sinnes are lyable to temporall and eternall punishments.

What is sinne?

* It is a stepping aside from that rule of perfection and righteousness which God requireth at our hands. Or it is whatsoever is repugnant to the Law of God.

What sorts of sinne be there?

Two: Originall and Actuell.

What is Originall sinne?

*S.Tb. p. 247.
Geminū peccati formale,
pugnancia cum lege &
ordinatio ad penā. Vt sin.
n̄ a uapria
is 17 n̄ a vo-
mia, 1. lob.
3.4.
Est dictum
solum concu-
pitum contra
legem Dei.
Augustin.

It is that staine and corruption of humane nature, of the vnderstanding and will of man, whereby a man euen from his very birth is carryed, and haled along to sinfull actions; of this sinne speaketh the Scripture, Gen. 6. 5. *The imaginations and thoughts of mans heart are onely euill continually: Psal. 51. 7. In iniquitie was I formed and conceived, and in sinne hath my mother brought me forth. that is, My sinne was conceived and borne with me. Rom. 5. 12. By one man sinne entred into the world, and death by sinne. Also; By the disobedience of one man, many were made sinners.* *ignorantiam in mente, & per concupiscentiam in carne. Hugo.*

What is actuell sinne?

It is that obliquitie or prauity, by which the actions and doings of a man, are carryed in a course contrary to the Law of God, or else when a man offends against the will of God, not onely in inclination and pronenesse, but in deed it selfe.

I haue heard of the former part of mans miserie, namely, of sinne; what

D 3

is

S. Th. p. 211. Nihil peccato originali ad predicandum notius, nihil ad intelligendum secretius. August. Peccatum originis est carentia iustitie originalis debita inesse. Aug. Peccatum originis est, quod trahimus à natiuitate per

S. Tb. p. 268. Committendo. que ventantur vel omitendo, que mandantur nam boni viri est non tantum recte egere, sed etiam recte ociari.

Of the punishment of Sinne.

is the other part of humane misery?
The punishment of sinne.

How many kinds of punishments for sinne be there?

Two, Temporary and Eternall.

Temporary punishment, what is it?

S.Th.p.285.

It is that misery which a man endures in this life, as pouerty, disgrace, diseases, and at the last death it selfe, which is called, *the wages of sinne*, Rom. 6.

What is eternall punishment?

S.Th.p.286.

It is that vnspeakable sorrow, torment, and disgrace, which the damned shall suffer in hell with the diuell and his Angels.

I conceive now the parts of mans miserie, shew mee also the exemplarie cause, whereby as in a glasse, I may come to the knowledge of my miserie?

The glasse wherein we may perfectly see our misery, is that high and strict rigour of the law of God, both in exacting that righteousness, which wee are neuer able to performe, and also in threatning most grievous punishments which they must

must abide, which doe not satisfie the Law of God, either by themselves, or by another.

Whence may wee know that rigour of Gods Law?

First, euen by euery Commandement of the Decalogue, of which wee cannot in this life performe so much as one perfectly; the summe of which Commandements are contained in those words, which Saint *Matthew* hath, Chap. 22. *Luke* 10. *Thou shalt loue the Lord thy God, &c.* Secondly, by those grieuous comminations, which are added to these Commandements: *Cursed is euery one that abideth not, &c.* Deut. 27. 26. Gal 3. 10. This then is our greatest misery, that wee cannot satisfie the Law of God, sithence wee are not able nor apt of our selues to thinke any good: 2. Cor. 3. 5. and consequently that according to Gods word wee must be cursed both in this life, and in the life to come, vnlesse wee can obtaine from the great mercy of God, redemption and remission of our sinnes; which is another thing,

even an excellent remedy against our misery, that this heavenly discipline setteth out vnto vs, and which we meane now to handle.

The second part of this celestial Science, which is touching the freeing of Man from his misery, that is, from sinne, and the punishment of sinne.

I Know well my misery, I would gladly know how I may be freed from this misery, or what remedy there is for these diseases of my soule?

The remedy is two fold, either *prime* and independant, or *secondarie*, and depending of the former.

Which is the prime, or independant remedie?

It is our free predestination and election, whereby God hath decreed from all eternity, to redeeme and saue euerlastingly some certaine men by his Son, of which these sayings of the scripture beare witnesse;
Ephes.

Ephes. 2. 4, 5. *Hee hath elected vs in Christ before the foundations of the world were layd. Hee hath predestinated vs, whom he might adopt for sonnes in Christ Iesus, euen out of the good pleasure of his owne will. Rom 8 vers. 30. Whom he hath predestinated, them also he called. Rom. 9. I will haue mercy on whom I will haue mercy: therefore election is not in him that willeth, or in him that runneth, but in God which sheweth mercie, Psalm. 15. 16. Acts 13. vers. 4, 5. And so many of them as were predestinated vnto life eternall belieued Mat. 20. vers. 16. Many are called, but few elected.*

I haue heard, as touching the prime remedy of our misery, to wit, election vnto life eternall, now instruct me in the other kind of remedy?

That is diuided into three heads,
1. Redemption: 2. Iustification:
3. Sanctification.

What is Redemption?

It is the setting of vs free from sinne, and the punishment of sinne, wrought by Christ Iesus, the Son of God our Redeemer.

How

iudexia

*Disputare
vis mecum?
uirare mecum
& exclama,
O altitudo!
Augustin.*

Of Redemption by Christ.

How many things offer themselves to be considered about our Redemption?

Two: the efficient cause, or Author of Redemption: Secondly the object of it, whereunto redemption appertaineth.

Who is our Redeemer?

Iesus Christ: for he is made: unto us of God *Wisdom, righteousness, sanctification and redemption.* 1 Cor. 1. 36. 1. Tim. 3. 16. *There is one Mediatour betwixt God and man, even the man Christ Iesus.*

How many things are we to consider in Christ our Redeemer?

Two: his person, and his office.

How many things are there to be considered in the Person of Christ?

Two: to wit, the parts of it, and there Union.

Of how many parts doth the person of Christ consist?

Of two: the diuine nature, and the humane. And this I proue, that Christ consisteth on these two Natures, because hee is true God, and true man. That he is true God, wee haue spoken before, when wee proued

ued the Son to bee God. And truly that there is another Nature in the Son of God, besides the humane nature, may bee proued by two manifest arguments, the former whereof is this : In what person soeuer there is made a distinction & limitation, so that one thing is attributed to it, by reason of one part, and another thing agreeth vnto it, by reason of another part, in that person of necessity there must be two natures: but in the Person of Christ there is such a limitation: *Ergo*. The Minor is proued out of Rom 1.3. where the Apostle saith, that *the Son of God was made the seed of David according to his flesh*. Whereupon it necessarily followeth, that there is another thing in Christ besides his flesh ; for when as I say, that man is immortall according to his soule, it must needs follow, that there is som other thing in man beside his soule: for euery limitation, argueth a diuersity in that which is limited. The other argument is, to whom many things are attributed, which can in no wise

wise agree to humane nature, in him there must needs be another nature or essence distinct from the humane nature. But vnto Christ many things are so attributed: *Ergo*. The *minor* is proued by that, Iohn 8.v. 19. *Verely, Verely, I say vnto you, Before Abraham was I am.* This can by no meanes be vnderstood of the humane nature, because Christs Natiuity was two thousand yeares after *Abraham*. That trifling exposition which the Samosatenian Heretikes giue of this place, before *Abraham* was, to wit, the father of the faithfull, I am, is altogether vnfound, and not sounding with the text, neither with the scope and intention of Christ in this place; For he was to answer to the obiection of the Iewes, who had said in the verse going before, *Thou art not yet fiftie yeares old, and hast thou scene Abraham?* Now what an answer should this haue beene, if he had said, Before *Abraham* was the father of the faithfull, I am; for that should haue beene as ridiculous an answer,

answer, as if when one should say to me, thou art not yet forty yeares old, and hast thou seene *Sigismund* king of Polonia? and I should answer, Before my sonne shall get a sonne, and be a father, I am; would not all laugh at such an answer, giuen to that question? and that Christ is Man, it needes no prouing, because all grant it.

Why is not the sole humane nature of Christ, called a Person; as well as euery one of vs be called persons?

Although the humane nature of Christ consisteth of a soule and a body, euen as we doe, notwithstanding it can not subsist a part by it selfe, without adioyning it to the diuine nature, whereas we can subsist euery one by himselfe seuerally; otherwise he is like vnto vs in other things, sinne only excepted, as the Scripture witnesseth, Heb. 2.v.14.

Because therefore the children are partakers of flesh and blood, euen Christ also was made partakers of them. And v. 16. He tooke not the Angels, but the seede of Abraham, whereupon hee ought to bee made

Persona est

1. *substantia*

2. *singularis*

3. *intelligens*

4. *Non pars*

alterius. 5.

Non sustentata ab alio.

6. *Incommunicabilis. v.*

Syst. Th. l. i.

c. 3.

Totus totum

me assumpsit

ut toti mihi

salutem gra-

tificaretur:

quod n. inas-

sumptibile est

incurabile

est. Lombard.

S.Tb. p. 310.

made like vnto all his brethren in substance ; namely, according to his soule and body : Which may be obserued against the Vbiquitaries, who conceit there was another kind of humane substance in Christ, then such as we haue ; namely, such a one as can be in one, and the selfesame instant of time euery where in all places both in heauen and earth, and so they confound the diuine and humane nature one with the other.

I haue heard what be the parts of Christs Person: now shew me what is the vnion of those two parts in Christs Person?

It is that indissoluble knot, whereby the humane nature is so surely tied vnto the diuine, and the diuine nature so linked to the humane, that of them two is made but one Person, and that those natures for euer cannot be dis-ioyned the one from the other.

What are we to consider in this vnion?

Two things, to wit, The cause of the vnion of the two natures in Christ

Christ, and then the proprieties of this vnion?

What is the cause of the vnion of these two natures in Christ?

The conception of the humane nature in the Virgin *Maries* wombe wrought by the Holy Ghost, and then the Natiuitie and Incarnation, whereby after that most strait coniuñction of the humane nature with the diuine in the Virgin *Maries* wombe, the man Christ was borne and brought forth into this light, See *Syst. Theolog* pag. 323.

How many proprieties hath this vnion?

Three: First, that it is exceeding fast and sure. Secondly, that it can not possible be dissolued. Thirdly, that by reason thereof, those things that agree only to the one nature, are notwithstanding attributed to the whole Person, because of either of those two natures. See *Syst. Theolog.* pag. 320.

I haue heard as touching the Person of Christ, now it remaines, that I be instructed in the office of Christ,
and

S. Th. p. 313.

Assumpsit quod non erat, non amisit quod erat. August.

S. Th. p. 316.

Κοινωνία ἰσχυμάτων κατ' ἄλλο καὶ ἄλλο.

Cyrl.

Salua proprietate utriusque nature, suscepta est à maiestate humilitas, à virtute infirmitas, ab aeternitate mortalitas.

Leo. V. Pat.

Lambard.

13 sent. dist. 11.

and first of all that you tell mee
how the office of Christ is called
generally?

St. Th. p. 326.

It is in generall termed the office
of a Mediatour.

What is a Mediatour?

Generally a Mediatour importeth such an one as doth reconcile the party offending to the party offended, which reconciliation consisteth in these three things. 1. The Mediatour must make intercession for him that hath grieved the partie offended. 2. He must satisfie the partie offended for the iniurie and wrong done. 3. He must promise and likewise provide that the offender shall not offend any more. And therefore when we say Christ is a Mediatour, it is as if we say that Christ is that Person that hath appeased God, whom Mankinde by their sinnes had most grievously offended, and who hath giuen satisfaction to the iustice of God by his Passion and Death, who prayeth for sinners, and applyeth his merit vnto them by faith, who regenerateth them

Non mediator homo præter deitatem, non mediator Deus præter humanitatem sed inter diuinitatem solam & humanitatem solam mediatrix est humana diuinitas & diuina humanitas. August.

them by his holy Spirit, that they may begin in this life to hate sinne, and to be warie that they offend God no more.

Of how many sorts is the office of Christ our Mediatour?

Of three sorts. Prophetically, Sacerdotally, and Regally, in regard wherof our Saviour is called Christ, *i. e.* anointed and appointed vnto this triple office, because in the Old Testament by Gods own command, there were anointed Prophets, Priests, and Kings.

Which is the Prophetical office of Christ, and in what doth it consist?

It consists in two things. 1. In the Office of teaching: And 2. in the Efficacie of his teaching: for Christ is called a Prophet. 1. Because hee hath reuealed God and Gods will vnto Angels and vnto men. For God could no otherwise be knowne, then by the Sonne, according vnto that: *The Sonne who is in the bosome of the Father, he hath reuealed him vnto vs.* 2. Because hee

S. Tb. p. 333.

E

hath

Of the Prophetical office of Christ.

hath appointed and preserued in his Church the Ministry of the Gospel, and bestoweth on his Church able Teachers and Ministers, fitting and furnishing them with gifts necessarie for teaching, Ephes. 4. v. 3. *Christ hath given some to be Prophets, other to be Apostles, and Teachers.* 3 Because he is powerfull by the Ministerie of the Word, and inclineth the hearts of such men as are elect, to belecue and obey the Gospel, Luk. 24. v. 25. *Then he opened their understanding, that they might understand the Scriptures, Act. 16. v. 14. The Lord opened the heart of Lydia, to attend vnto those things which were spoken by Paul.*

Which is the Priestly Office of Christ, and wherein doth it consist?

S. Tb. p. 340.

It consists in three things. 1. In the purging of our sinnes. 2. In the vertue and applying of that purgation. 3. In his Intercession for vs: for as the Priest in the Old Testament had two Officers, the one to make attonement for sinne, and the other to pray for the people. So likewise the Priestly Office of Christ

Christ heerein consisteth. 1. That he should offer himselfe as a Sacrifice to his eternall Father for our sinnes. 2. That he should make intercession for vs vnto his eternall Father.

What are there to be considered in the first part of Christs Priestly Office, to wit, in the satisfaction for our sinnes?

There betwo: namely, the causes or meanes whereby Christ wrought this expiation, and so satisfied for our sinnes, and 2 the Proprieties of that Expiation.

What be the causes by which Christ wrought this expiation?

These be of two sorts, either *Prime*, or arising from the prime causes.

What is the prime cause?

The obedience of Christ in that he humbled himselfe, and was subiect to the Law, to the end that he might satisfie for vs, who had broken the Law. According to that, Rom. 5.v.19. *As by the disobedience of one man, to wit, of Adam, many were*

S. Th. p. 342.

Of Christs sufferings.

made sinners ; so by the obedience of one, to wit, of Christ, many shall be made righteous.

What is the other cause arising and springing from this prime cause ?

It is twofold. The Passion; and the Death of Christ.

Of what sort is the Passion of Christ ?

It is of two sorts. Externall, and Internall.

What is the Externall Passion ?

It is both that anguish which Christ endured in his most Sanctified body ; and also that ignominy and shame which hee sustained for our sakes.

Which was the Internall Passion ?

That wonderfull sadnesse, and heauinesse, which Christ felt in his soule for our sinne ; Of which it is said, Math. 26. v. 38. *My soule is heavy even unto the death*, where by death hee vnderstandeth not only corporall death, but eternall, as if he had said, my soule is as heavy and sorrowfull, as their soules are which must for euer be damned.

How

S. Tb p. 347.

*Deum pati
plus est quam
omnes homi-
nes in omne
aeternitatem
pati.*

*How many were the torments of
Christ in soule?*

Two.

Which is the former?

The former was in the Garden before he was apprehended and led to publike iudgement: for there began he to be affraid of himselfe, lest God should leaue and forsake him, whom he then beheld as one who was grieuouſly offended by the sins of Mankinde, and consequently who was extremely angry with him that had taken and translated vpon himselfe the sinnes of the whole world.

Whereby doe you know the greatness of these torments, and sufferings in the soule of Christ?

By two tokens. First, in that Christ there needed Angels to comfort him, and to hold him vp, lest being too much affraid by that horrible sight of the angry and wrathfull God, he should haue fainted, See Luk. 22.v. 13. and hence it was that he vttered that speech, *My soule is heavy vnto death*, euen to eternall death.

5.Tb.p.348.

*Audi uirum-
que uocem,
tum carnis
inſime, Pa-
ter, ſi poſſibile
ſit, tranſeat
à me calix:
tum prompi
animi, Non
tamen ut ego
uolo ſed ut tu
u's fiat. Am-
broſ.*

What is the other token of those most grievous torments in the soule of Christ?

His bloody sweat: for this was a manifest signe that all the naturall forces in Christ were much weakened and as it were bound from doing their office, by reason of that great torment and terrour, so that nature could not keepe the blood any more in the yeines, but was faine being congealed, and clotted, to cast it out as it were, and driue it to the exterior parts, of which great violence and terrour, the like example can nowhere be read in any Historie.

Which is the other suffering or torment of Christ in soule?

The latter was that which a little before his death hee felt vpon the Crosse, when he stroue against that temptation of his perpetuall separation and abiection from the face of God, whereupon hee sent forth that dolefull cry, *My God, my God, why hast thou forsaken me?* where by a Metonymy he calleth that fearefull

full temptation (wherewith those are wont to be troubled whom God hath cast from his sight, and quite forsaken) desertion or forsaking. For requisite it was, that Christ should endure such a temptation, that hee might deliuer vs from eternall damnation.

*I haue seene the Passion of Christ,
now tell me his death?*

S.Tb.p.355.

The death of Christ, is the separation of his Soule from his Body, whereby he satisfied for, and purged our sinnes and deliuered vs from eternall death. And so much the very shedding of blood and water out of Christs side did manifest, of which *Iohn* speaketh, *Iohn 19.v. 34.* *One of the souldiers (saith he) pearced his side, and presently issued out blood and water;* by the blood, Christ signified that our sinnes were ransomed, and satisfied for: by the water, that we are washed from the filth of our sinnes.

It followeth now in order that you instruct me as touching the proprieties and benefits of Christs Passion,

*tell me therefore what is the first
proprie:ie of Christs Passion?*

This it is, that it was altogether necessary, in regard that mankinde could no way else be freed from eternall death, but by the death of the Sonne of God: And that for this reason, because the most high God is most iust, and therefore neuer remitteth sinnes without satisfaction; sithence, that by nature he hateth sinnes, and can in no wise endure them: for he that is iustice, most eminently, cannot away with iniustice, euen as the fire cannot abide water. As it is said, Psal. 5. *Thou art not a God that willett wickednesse.* Againe, plaine places of the Scripture doe testifie the same, Rom. 8. v. 3. *That which was impossible to the Law, that hath God done by sending his Sonne, i. e. that which by no other meanes could haue beene performed, was done by the death of the Sonne of God, Heb. 2. v. 14. Therefore because the children are partakers of flesh and blood, he also in like manner was made partaker of them, that hee might*

might abolish by death him that had the power of death, that is, the Devill; and in the verse following, and might set at libertie those which through the feare of death were subiect vnto bondage all their life long, that is, that he might redeeme those which otherwise should haue perished eternally, vnlesse Christ had wrought their Redemption. And truly if there had beene any other way to haue satisfied for sinne, then that might haue beene performed, either by our selues, or by some other creature. But we could not haue done this for our selues. 1. Because whatsoeuer good we doe, we doe already owe it vnto God, and that which wee owe vnto God, is not the price of Redemption or satisfaction: but it is due debt. 2. Because wee adde somewhat to the score of our debts euery day, and therefore wee can neuer bee able to satisfie and pay them. And that wee doe daily adde sinne vnto sinne, See Iohn 15. vers. 15, 16. Psal. 130. v. 3. Math. 6. v. 12. Math. 18. v. 25.

v. 25. Thirdly, Because sinne is a hurt and iniurie to God, and so an infinite euill, and therefore also deserueth either eternall punishment, or one equall thereunto, out of which (if it had beene laid vpon vs) we could neuer haue beene able to haue freed ourselues. No other creature could satisfie for vs, for example, Not the Angels: first, Because man, and no other creature may be punished for that sinne man had committed, the Iustice of God requiring that it should be so, as it is said, Ezech. 18. v. 30. *That soule that hath sinned, euen that shall die.* Secondly, Because no creature, no not the Angels are able to escape and free themselves out of eternall punishment. Whereupon it followeth, that it was requisite, that hee who should satisfie the Iustice of God for our sinnes, should be truly God, and truly man. Man he was to be, because man had sinned, and therefore Gods Iustice so requiring, he that should pay and smart he must be man, as it is said, Heb. 9. 22.

*Homo debuit
sed nō potuit,
Deus potuit
sed non de-
buit, &c.
O sapientia
potens attingens
ubique
fortiter | &
potentia sapiens,
disponens omnia
suauiter |
Bern.*

Without

Without shedding of blood, there is no remission of sinnes : wherefore that Christ might shedde blood, it was meete he should be man. And he was to be God too : First, that by the power of his diuinitie, he might vndergoe the infinite anger of God against the sinne of mankinde, with which anger Christ should certainly haue beene ouerwhelmed, if he had beene but bare man ; Because *God is a consuming fire*, Deut. 4.v.24. and therefore as man he desireth the cup of his Passion might be taken away from him, as being that which he could not beare, as he was man : And as man he cryeth out vpon the Crosse, *Oh God why hast thou forsaken me?* Secondly, It was needfull that hee should be truly God, who would satisfie for our sinnes, that his suffering and punishment might be of infinite worth, and so equiualent to eternall damnation : For, because we by our sinnes had deserued not only Temporall put Eternal punishment, it was necessary that he who would take in hand our deliuerance, should vndergoe

*Non satia-
bar dulcedi-
ne mirabili,
considerare
altitudinem
consilii tui
super salutē
generis hu-
mani. Aug.
Opus sine ex-
emplo, gratia
sine merito,
charitas sine
modo. Bern.
O felix cul-
pa, quae tale
& tantum
meruit re-
demptorem!*

vndergoe not the temporall punishment alone, but the eternall too; the eternall not by reason of the extent and continuance of it, but in value and equiuallence, that is, his punishment was to be equiuallent to eternall punishment, or to haue an equall proportion with eternall punishment, But no mans punishment can equiuallize eternall punishment, but only of him who is himselfe eternall who is truly God, whereupon the Fathers said very right and deuoutly. For God to suffer it is more, then for all men to be damned eternally. 3. Because the satisfaction must needs haue beene of infinite worth and valour, to the end it might sufficiently serue for the purging and ransoming of all mens sins. But none there is that can work such a satisfaction of infinite valour, vnlesse he himself be infinite, that is God.

What is the 2. propriety of Christs passion?

That it was truly expiatory, and satisfactory, that is. our sins by vertue

tue of Christs expiation were forgiven vs, which must be noted, 1. against the *Samosatenians*, who blasphemously say, that the Passion of Christ was only exemplary, that is, that Christ by his Passion would give vs onely an example to obey God in all things, and to beare the Crosse which God shall lay vpon vs patiently, as Christ before vs patiently did beare his Crosse. This dangerous doctrine, that throweth our consciences headlong into the pit of despaire, arose from no other spring, then the deniall of the Godhead of the Sonne of God. For, because there was none could satisfie for our sinnes, except hee were God, as wee haue also a little before prooued, and the *Samosatenians* deny Christ to bee truely God, therefore no farly was it, if they thought, that the Passion of Christ was not satisfactory but onely exemplarie. But to their blasphemies we oppose; First, the Diuinity of the Son of God, proued and euicted already by euident testimonies,
to

to wit, when we necessarily informed that Christ who suffered for vs was the Sonne of God, and hence it will follow that his suffering was of infinite valour, and consequently, that it was satisfactory. Secondly, most apparent testimonies of holy writ, Esay 53. v. 4. *He himselfe carried and bare our infirmities truly,* and v. 5. *He was tormented for our sinnes, and hee was broken for our iniquities,* Rom. 5. v. 9. *Now then being iustified by his blood, we shall be saved.* 2. Cor. 5. v. 18. *All these things are of God, who hath reconciled vs unto himselfe by Iesus Christ, and* vers. 21. *He made him who knew no sinne to be sinne for vs.* 1. Tim. 2. v. 5, 6. *There is one God, one Mediatour of God and men, euen the man Christ Iesus who gaue himselfe, a price of our Redemption.* An example is one thing, and a price or ransome is another thing, Galat. 2. v. 20. *The Sonne of God hath giuen himselfe for me, for if righteousness be by the Law, then Christ died without a cause; as if he had said, Christ dyed to that end, that by his death he might bestow on vs righteousness,*

ousnesse, in satisfying Gods iustice
thereby for our offences : but there
is a very plaine place, Gal.3.v 13.
*Christ redeemed vs from the curse of the
Law, when he was made a curse for vs :*
*for it is written, cursed is he that hangeth
on the tree. 1.Iohn 1.v.7 The blood of
Iesus Christ, the Sonne of God, pur-
geth vs from all our sinnes. 1.Iohn 2.
v.2: He is the propitiation for our sinnes.*
These are the most pregnant places
of Scripture for this point, where-
unto wee may, adde this argument.
If the Passion of Christ was but ex-
emplary, surely he would neuer haue
cryed out with a loud voice, *My
God, my God, why hast thou forsaken me?*
for those words are not set down as
an example for vs to follow, nay ra-
ther we ought to do quite contrary
to them, euen to haue alwaies sure
cōfidence in God, & neuer to thinke,
or cry out, that we are forsaken of
him, as it is said, Rom. 8 v. 15. wee
must Cry *Abba* Father, in thee doe
I settle my soule. Againe, if the Pas-
sion of Christ was but exemplary,
how were then the Fathers saued
which

which were before Christ, and so had not his example? and how was the thiefe saued, that could not imitate Christ in his example, whereas he was now hanged on the Crosse as well as Christ, and that before his conuersion. Secondly, this same propriety of Christs Passion must be noted against all such, as attribute the purging of their sinnes, and the merit of the forgiuenes of them to almes-deeds, or other workes of their owne: for if so bee that there is no remission of sinnes, but by shedding of blood, as wee haue showne before, and almes-deeds, or other workes, euen the best of them shed no blood, certainly then by no workes of ours whatsoeuer can there be wrought expiation or remission of sinne.

What is the third proprietie of Christs Passion?

That it was most sufficient, neither need wee any more expiation, which is proued by that Heb. 9. Verse 26. *Now was hee in the ende of the World made manifest by that offering*

that offering up of himselfe once to take away sinne. And Vers. 28. Christ was once offered up, that he might take away the sinnes of many. And yet more evidently, Heb. 10. 12. This Adan after the offering of his sacrifice, sitteth for ever at the right hand of the Father. And vers. 14. By his one oblation; that is, by that his oblation, which onely is most perfect and sufficient. Now that is said, Col. 1. 24. I fulfill the remainders of Christs suffering or passion in the flesh; It must not bee so vnderstood, as if the passion of Christ were not of it selfe sufficient, but needed some additament to fil it vp, but thereby a Synecdoche, the passions of Christ he calleth all such, as the members of Christ were to suffer: as if he said; I must also endure those afflictions, which Christ shall feele in his members, as he expressly annexeth; I fulfill the remnant of Christs passion in the flesh, for the body of Christ which is his Church: that he might plainly shew, that hee spake not of that passion which Christ suffered for our sinnes, but of the crosses and afflictions

Per Christum hominem iustitie Dei plenissime satisfactum pro genere humano. Bellarm. lib. de ascensu. ment. in Deum, grad. 23. cap. 3.

Obiect.

Solu.

τὰ παθόμενα Christi sunt duplicia quaedam ὁμοειρήματα in carne, sua, quaedam ἰσέγυματα in membris, quae sunt Christi, quia membrorum. Zantb.

Omnes
sanctorum
afflictiones,
vel sunt
τιμωρίαι,
quibus puni-
untur pecca-
ta, vel
δοκιμασίαι
quibus pro-
batur fides,
vel μαρτύ-
ρια quibus
confirmatur
doctrina, &
de his loqui-
tur. Melanct.

afflictions which the Church must sustaine in this world, which church by a metaphorical kind of speaking is the body of Christ. And this which wee haue spoken about the sufficiency of the passion of Christ, wee must note againe against the Papists, who teach and say, that expiation and purging of sin, is partly by good workes, which shall be confuted in the doctrine of iustification, partly by the Masse, which shal likewise be confuted in the point of, and concerning the Lords Supper, and partly by Purgatory, which (they say) is a fire, in which the soules of men after this life are tormented with temporall paines, and are purged from sinnes, and from which the soules of such as are aliue by fauour and by prayers, may be deliuered, as the Councell of Trent saith in the fifth Sessio. Against which obserue these reasons: First, in the sacred Volume there is no one testimony of Purgatory, no not so much as one example of any one that was in that Purgatorie fire: Ergo, it is a
nice

nice inuention of their own braine;
They vrge a place, 1.Co.8.verf.13.
where it is said, that *by the fire shall be
made manifest, and proued, euery mans
worke of what sort it is.* But they ap-
ply this to Purgatory very foolishly:
for the Apostle speaketh as touching
the edification of the Church, and saith,
that the time shall come, when it shall
be tried and examined, how much euery
one hath profited in edifying the Church
by the word of God, and the holy Spirit,
which two he calleth fire, by a metaphor.
He addeth further, Verf. 15. *He shall
be saued but euen as it were by the fire:*
where abiding still in the metaphor and
similitude, hee saith, that not all those
who haue not edified aright, shall straightway
bee damned for euer, but that they shall
suffer a tryall in their own conscience,
'because they haue not so faithfully discharged
their office as they should. Secondly,
observe two manifest sayings of the holy
Writ, wherein you shall find but two places
only that must bee in the next world pointed

Obiect.

Solut.

out vnto you, the one for the blessed, the other for those, who are eternally damned. Mark. the last. Ioh 5. *Verely, verely, I say vnto you, who so heareth my word, and belieueth in him that sent mee, shall not come into iudgement; and by consequence not into Purgatorie, which is a part of Iudgement; but shall passe from death to life. Reuel. 4 vers, 14. Blessed are they henceforth which die in the Lord. Henceforth; that is, frō the very moment wherein they die. There is also a plaine place, Luke 23. 43. where Christ saith to the thiefe; To day shalt thou bee with mee in Paradise: whereas he (if any) needed this Purgatorie fire.*

I haue heard sufficiently, as concerning the first part of Christs Priestly office, namely, the purging away of our sinnes; tell me what is the second part of the Priestly Office of Christ?

S. 7h. p. 357.

It is that effectuall application, whereby Christ doth all sufficiently and powerfully apply that his purging performed by him vnto the faithfull

faithfull, so that by it they may obtaine remission of sinnes, reconciliation and peace.

What is the third part of this Office of Christ.

It is his intercession for vs.

What doe you meane by intercession?

I doe not meane any prayer, or sute, whereby Christ would get vnto vs againe the fauour of God, as one man is said to interceed for another, that he may procure him somewhat; but I vnderstand, first that perpetuall value & force of the Sacrifice of Christ, namely, in that Christ presenteth his passion, which he suffered for vs, vnto the eternall Father. Secondly, the Fathers consent resting in this Passion of Christ, contented and agreeing, that this Passion of Christ shall bee of force for vs for euer.

Which is the third office of Christ?

His Regall office: for Christ is not only a Prophet, and a Priest vnto vs, but he is also a King.

S. Tb. p. 359.

In what points consisteth the Regall Office of Christ?

In foure : First, in that he gouerneth the Church by his Spirit, and by his Word ; and doth not onely shew vnto vs by his Word what we ought to doe, but by the worke of the Spirit in vs, enableth vs to doe them. Secondly, in that hee defendeth vs against our enemies, Satan, sinne and death, that they haue no power to hinder our saluation. Thirdly, in that hee beautifieth his Church with excellent gifts, and appointeth the Ministerie of his Word, making men obedient vnto this his owne ordinance. Fourthly, In that at the end of the world hee shall appeare to be iudge of all men, and shall condemne the wicked to eternall punishments, but shal make the godly to shine with eternal glorie.

S. Tb. p. 368.

I doe already conceine the Office of Christ what it is, and of how diuers sorts it is : now I would haue you tell me what the object is about which Christ exerciseth this his Office ?

It is the Church.

How

How many waies is Church taken.

Two waies: in a large, or in a more strict signification.

What is the Church taken in the large acception?

It is the multitude or company of all such men, as haue the word of God preached vnto them, in which company there be many hypocrites which doe not belieue truly, and therefore are damned for euer.

What is the Church as it is strictly taken?

It is that number and company of men, which are elect of Christ by faith vnto eternall life. And this company is wont to be parted into two ranks, the one Militant, the other Triumphant. That company of the elect and godly is called the Militant Church, which remaineth yet on earth; but the Triumphant is that company of the faithfull that is already in Heauen. And so the rule of the Fathers is to be vnderstood: *He shal neuer be a member of the Church Triumphant, that hath not been a member of the Church Militant.* But where-

as the Church is diuided into the vi-

S. Th. p. 371.

S. Th. p. 333.

*Non peruenis
ad premia
Christi qui
relinquit
ecclesiam
Christi. Cyp.*

Non Deus
 huic pater est,
 cui non Ec-
 clesia mater.
 Ζητῶ Νῶε
 εὐσεβοῦς,
 ὅπως μόνον
 αὐτοῦ α-
 λήσω.
 ΝΑΖΙΑΝΖ.

sible and inuisible Church, that is no true diuision to speake properly, but onely a distinction of diuers respects in the church. For the church is said to be *visible*, in respect of the men themselves which are in the Church, and may be seene, and *inuisible*, in respect of the internall graces, to wit, of faith, and other gifts of the holy Spirit, which are not so obuious to the senses. Which must be noted against the Papists, who would haue the Church to be a glorious appearing company, which may by the very senses bee pointed out, and acknowledged by the externall pompe of ceremonies, as *Bellarmino* affirmeth: *The Church is as visible, as the common wealth of Venice.* Contrary whereunto our Sauiour speaketh, Luk. 17.20. *The kingdome of God commeth not with obseruation;* where it is apparent enough out of the text, hee speaketh of the Church in this world, namely, that it shall bee no such glorious company, as should be knowne by externall ceremonies and obseruations, or by solemnities.

solemnities, apparrelling of Senators, of Counsellors, and other such like.

What are to bee considered about the Church?

The Head, the Members, and the Proprieties.

Who is the Head of the Church?

Christ alone is the Head of the Church, aswell of the Militant, as of the Triumphant, which is confirmed, first by apparāt testimonies of holy writ, Eph. 1. 22. *God hath put all things under the feete of Christ, and hath appointed him ouer all to bee the Head to the Church, which is his body.* And Eph. 4. 15. *Christ is the Head, by whom the whole body is coupled and knit together.* Col. 1. 18. *Christ is the head of his body, the church* A like place there is, Col. 2. 19. It is proued, secondly, by reason, because euery head ought to infuse vigor and liuely vertue into all the mēbers, as our head for instance infuseth vitall spirits into euerie part of our bodie for sence and motion: but Christ alone can infuse that liuely vigour into the members

S. Tb. p. 374.

Obiect.

Solut.

bers: *Ergo.* True (say the Papists) Christ is the head of the Church but he is the inuisible Head, therefore there is neede of another visible Head, who must be Christs Vicar on earth, and *Peter* the Apostles successor; to wit, the Pope of Rome. Whereunto we answer, that in this strange doctrine of the Papists, there are contained many puddles of errour. The first errour is, that Christ hath need of a Vicar, or Deputie in earth, whereunto wee oppose these arguments. First, there is no Vicar, but implyeth the weaknesse of the principall Regent, or Gouvernor, for therefore Kings haue their Deputies, because they be but weake men, not able to looke vnto all their subiects by themselves, but Christ is an omnipotent King. Secondly, He needeth a Deputie, who cannot vpon all occasions be euery where present with his subiects, but Christ is alwaies euerie where present with his members, as hee promiseth, Matthew 28. *Wherefo-*
euer two or three are gathered together

in my name, there am I in the midst of them: that is, immediately am I present with them, as the Hebrew phrase teacheth. The second error is, that they thinke it a righteous thing for some one man, and hee a Bishop, or Minister of the Church, to attribute vnto himselfe this power, to bee the vniuersall Head and Gouvernour of the whole Church, whereunto wee oppose these arguments: First, because Christ doth plainly forbid primacie in the Church, Matth. 20. Luk. 22. Secondly, because the Apostles themselves diuided the Office of the Apostleship among themselves, for that they saw, that one man could not be ouer all Churches, as the Scripture witnesseth, Gal. 2. 7, 8, 9. where Paul saith; *When they saw that the Gospell of Uncircumcision was committed vnto me, as the Gospell of Circumcision vnto Peter, and when Iames, and Cephas, and Iohn, which were counted Pillars, knew of the grace giuen vnto me, they gave vnto me and Barnabas the right hands of fellowship, that we should doe the*
Office

2

Ego fidenter dico, quia quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praeurrit. Greg. Mag.

3
*Placuit est,
 Apostolis in-
 terdicatur
 dominatus.
 Bern.
 Quicunque
 desiderauerit
 primum in
 terra, inue-
 niet confu-
 sionem in ca-
 lo. Distincto,
 40. cap.
 multi.
 Obiect.*

Solut.

Office of the Apostles among the Gentiles, and they execute the same Office among the Jews 3. Moses, who was a far greater mā thē the Pope, could not beare the burden of iudging the people of Israel alone, but was constrained to part it, as it is Exod. 18. much lesse therefore can the Pope gouerne the whole Church. The third error is, that they faine Peter to haue bin head of the church, whereas notwithstanding, 1. Christ flatly forbiddeth Peter and his other Apostles, to seek after this headship; and 2. Paul to the Gal. 2. 7. in plaine termes saith, that James and Peter and Iohn were counted, or thought to be pillars, that is, by an erroneous conceit they were taken to be such by thē, who might by the abuse of that title, deceiue the Galath. They obiekt that place, Mat 16. Thou art Peter, and vpon this Rock, super hanc Petrā, will I build my Church. Whereunto we answer, that he saith not, and vpon thee (Peter) will I build my Church; but we say this is the intention and scope of Christs speech, namely, to commend the

the confession of *Peter*, which hee setteth out by a Paronomasie, or allusion vnto the name of *Peter*; as if he said, I rightly set vpon thee the name of *Peter* (see the first Chapter of *Iohn*, where Christ gaue *Peter* his name), because thou in the name of the other Apostles, hast made such a confession, and vttered such a doctrine, as vpon which, as it were on a Rocke my Church shall bee builded. First then, Christ commendeth *Peter*, and in the person of *Peter*, all the Apostles, for that they believed Christ to be the Son of God. Secondly, he sheweth the profit and fruit of that confession, to wit, for that this doctrine and confession was to be the foundation whereupon Christs Church should bee built, so that it should neuer bee ouerturned by Satan. Otherwise that *Peter* neuer vnderstood these wordes of himself, as if he were that stone, vpon which the Ch. is reared, he himself professeth openly, 1. Pet. 2. 4. where he saith, *that Christ is that very stone, vpon the which the Church was to be built.*

The

*Tu es Petrus
& supra
hanc pe-
tram, &c.
sepins ex-
posui, ut su-
per hunc in-
telligeretur,
quem confes-
sus est Petrus
dicens, tu es
Christus fili-
us Dei viui.
Non enim
dictum est
ei, Tu es
Petra, sed
tu es Petrus.
Petra autem
erat Christus,
quem confes-
sus Simon
dictus est
Petrus Aug.*

The fourth error is, that they take for certaintie, that *Peter* was Bishop of Rome, and so consequently, that he was at Rome, which notwithstanding is vncertaine, neither can it be firmly proued, that *Peter* was euer at Rome, but the contrary; for that place which before wee cited, *Gal. 2.* is very remarkeable; namely, in that *Paul* did so deuide the Apostleship, and part it with *Peter*, they shaking hands on the motion, that *Paul* should goe to the Gentiles, to conuert them, and *Peter* should labour in the conuersion of the Iewes: This promise, the right hand being giuen vpon it, *Peter* should haue broke, if he had gone to Rome to conuert the Gentiles; neither doe we reade that two Apostles went into the same Citie, especially, it being so farre off, to preach the Gospell. Wherefore sithence by the confession of all, it is apparent, that *Paul* preached the Gospell at Rome; what neede was there that *Peter* should come thither, especially at the very same time, as
the

the Papists say that they were both at Rome in Nero his time. II. Out of the last Chapter of the second to *Timoth. v. 16.* In my first defence, saith *Paul*, when I appeared before Nero, there was none that stood to me, but all forsooke me, I pray God it bee not laid to their charge : But if Peter had then beene Bishop of Rome, as the Papists will haue it, what a disgracefull thing had it been and vnworthy a Bishop to forsake his brother and his owne companion? *Bellarmin.* saith, that Peter was at that time gone abroad to visit the Churches. But we answer, that it was not meete that he should go away, then when he should haue assisted his brother, but should rather haue put off the visitation vnto some other time, which hee would haue done, doubtlesse, if he had been at Rome. Againe I say, that *Bellarmin.* coines that answer of his, because he neither backs it with any place of Scripture, nor of any Historian, but speaketh it out of his owne braine. III. This may be concluded by the circumstance of time, for

*Secundum
Hieronym.*

for they say that *Peter* was 25 yeares at Rome, and 7 yeares at Antiocheia, which make 32 yeares, and yet they say that *Peter* was crucified at Rome vnder *Nero*, and that hee came to Rome the 2 of *Claudius* the Emperour. Now *Claudius* raigned but 13 yeares, and *Nero* 13, so that both their Regiments lasted but 26 yeares; how then could *Peter* come the 2 of *Claudius*, and continue 27 yeares Bishop of Rome, and yet be crucified vnder *Nero*. IV. We say that *Eusebius* and *Hierome* who are of that opinion, do not agree with themselves; yea, and *Hierome* especially manifestly contradicts himself. For when as hee in one place had said, that *Peter* was crucified vnder *Nero*, afterward expounding those words of Christ, *Matt. 23. Luke 11* Behold I send vnto you Prophets, &c. Flatly affirms that *Peter* was crucified by the Iewes at Ierusalem. When the Ancients therefore are opposite vnto themselves, hereby it may appeare that they knew not certainly in this point, and consequently

quently how much we are to detest the impudency of the Popes, which set downe for certainty, that *Peter* was Bishop of Rome. The fifth error is, that they inferre the Pope of Rome to be *Peters* successour: for first, there is no sure ground to evince that *Peter* was euer at Rome; how then could the Pope of Rome succcede *Peter*. Secondly, if wee grant this to the Papists out of pity, that *Peter* was at Rome, yet it doth not follow, that the Pope of Rome was *Peters* successour: for the Turke also hath his seate at Constantinople, notwithstanding it doth not follow, that the Turke is the lawfull Emperour of the East, or of Greece, the Emperours before hauing their lawfull residency, and abode at Constantinople: for the place makes not the succession lawfull, but two things there bee which make lawfull succession: first, the power giuen of God; secondly, the imitation of the Predecessors in life and manners. As *Cyprian* saith in a certaine place, and after him *Am-*
vedT
brose,

brose and Hierome : True succession is succession in doctrine, and hee cannot bee said lawfully to hold the Chaire of Peter, who holdeth not the doctrine of Peter. But neither of these the Pope of Rome hath : first, whence will hee proue, that God hath giuen him that power to sit at Rome, as the Monarch of the Church ? surely he cannot bring so much as one letter out of the Scripture of God, to proue this ; nay, Christ enioyned the contrary to his Disciples, to wit, that one of them should not desire to bee aboue another. 2. The true succession, which is in doctrine, the Pope of Rome hath not ; for if the Decrees of the Pope, and the Epistles of Peter be compared together, there will appeare as great difference betwixt them, as betwixt light and darknes : yea, we are about to proue by and by, that the Pope of Rome is the Ringleader of idolaters, so farre is he off from being Peters successor in doctrine.

Which bee the Members of the Church ?

They

They be all the faithfull which do belieue in Christ vnto eternall life; for they all are vnited to Christ, euen as the members of our body vnto their head. They are vnited, I say, by the holy Spirit, who produceth such like motions in them, as are in the humane nature of Christ assumed; that is, he maketh that the faithful become partakers of the Sacerdotall, Propheticall, and Regall power which is in Christ. About which matter *Peter*, epist. 2. c. 2. v. 9. speaketh most sweetly, *You are a chosen generation, a royall Priesthood, a holy Nation, a people whom God hath chosen as peculiar to himselfe, that the vertues of him might be manifest, who hath called you out of darknes into his admirable light.* See concerning this most comfortable doctrine, to wit, the vnion of the members with Christ the Head, in the Syft. of Diuinitie. pag. 276.

What sorts be the members of Christ?

They be of two sorts, the *Ministers* of the Word, and the hearers. Here the Papists challenge vs, that

Solut.

wee haue no lawfull Ministers in the Church, and by consequence that there be no lawfull sheepe, because (say they) where there are no lawfull and true Pastors and Shepherds, there can be there no lawfull or true sheepe. But wee deny the Antecedent, where they say, that in our Churches there bee no lawfull Pastors, because he is a right Pastor, who rightly and lawfully executes his charge, which is don by the pure preaching of the word, & the administration of the Sacraments. But (say they) from whom had your *Luther* and *Caluin* their callings? We answere: That we depend not on *Caluin* and *Luther*, but of the Prophets themselues, and the Apostles. As for *Luther* and *Caluin*, they were neither Prophets nor Apostles; but if they would know what kind of calling *Caluins* and *Luther* his was, we answere; It was ordinarie: for *Luther* by the publike authoritie of the Vniuersitie at *Wuenberg*, was created Doctor of Diuinity, and so was hee called to teach by an ordinarie

nary vocation. Yea, but the Vni-
uerſity at *Wittenberg*, it was Papiſti-
call? Anſwere; True, it was ſo at
that time, yet it called *Luther* to the
ſincere preaching of the Goſpell.
For the Papiſts themſelues ſay not,
that when *Luther* was called by
them to teach, that he was called to
teach hereſies; but to teach the
Truth. Therefore when after-
wards he taught the truth, he taught
it, being ordinarily called thereun-
to, although he taught it not accor-
ding to the Popes mind and his Bi-
ſhops. Yea, but hee taught errorrs
of Papiſtrie before? I anſwer: that
that fault of *Luther* made not his vo-
cation voyd; the ſame we ſay of
Zwinglius, *Caluin*, and others, which
were created by Biſhops; where
notwithſtanding it muſt bee conſi-
dered, that vnto that ordinarie cal-
ling, there was ſomewhat extraor-
dinary adioined, to wit, in that God
ſet forth, and adorned thoſe firſt Mi-
niſters of the doſtrine of the Goſpel
with a ſingular vertue to diſcouer
the terrible abominations of Pope-

rie, for the rest of our Ministers, which haue, and yet doe teach in the Reformed Church: they were called ordinarily by them who haue authoritie, and as yet to this day are so called

Now I much desire to heare of the proprieties of the Church, & first tol me what kinds be the proprieties of the Church of?

They bee of two kinds, some of them doe notifie and point out vnto vs where the Church is, other are proprieties.

How many demonstratiue proprietier of the Church be there, or how many be the true markes of the Church?

There be onely two; first, the puritie of doctrine and sacraments Secondly, obedience and sanctity of conuersatio answerable to the word of God, which is proued out of the tenth of Iohn: *My sheep beare my voyce.* Mat 28. *Go, and teach ye all nations, baptizing thē.* Ioh. 5. 4. *Ye are my friends,* &c. Ioh. 13. 32. *By this shall all men know, that ye are my disciples, &c.* The Papists say, these are not the notes of

of the true Church: for, say they, all heretic s can challenge to themselves thus much, that they haue the pure word of God, and the lawfull vse of the Sacraments. Therefore I answer; that that which is but by an accedent, doth not take away that which is *per se*. Now it is but by accedent, that the heretiques take this vsurpation on themselves: for what is there more excellēt in the Church then the pure Word of God, and the lawfull vse of the Sacraments? But in setting downe the markes of the Church; they doe not agree among themselves. See the 396 page of my Syft. of Diuinitie. Yet generally they say, that these are those marks, 1. Antiquitie. Whereto I answer; that if they brag of antiquity simply, the Diuell also is a most ancient Serpent, neither is he in that regard any whit the better; therefore wee ought to seeke after antiquitie of true doctrine, which wee say and affirme to bee in our Church, in that, namely, her Note and Marke is the pure word

Obiect.

S.Th. p. 393.

Solut.

Obiect.

Solut.

*Id est verius
quod prius, id
prius quod ab
initio, id ab
initio quod
ab Apostolis.
Tertul.*

Obiect.

*Pietatis successio proprie
successio est
estimanda.*

*Greg. Naz.
Non habent
hereditatem
Petri, qui si-
dem Petri
non habent.*

Ambros.

Solut.

Word of God, then which nothing is more anciēt. But your Church (do they object) began but with *Luther* some 80 yeeres agoe, therefore it is not the true Church? I answer: that it is an vntruth that our Church did but begin then. For our Church begun presently in Paradice, and was also in the time of the Prophets. The second marke they make a continuall succession, or a perpetuitie of doctrine in the Church, and so condemning our Church, as in which there hath been no such continuall succession, they insult ouer vs, saying; Where were your Churches before *Luther* those 600 yeares, wherein you say, the world was obscured by the darkenesse of Poperie? Whereto we answer, that the Church is sometime more clearly manifest, sometime it is more obscurely apparant; if therefore by succession they vnderstand the state of the Church alwaies alike flourishing, then wee say, that it is false that such a succession is a propriety and mark of the true Church: for the

visibile

visible state of the Church consisteth in religious worship, and in doctrine, wherein the Church is not alwaies like vnto it self, hauing her obscurings, and as it were eclipses, such as the Sunne and Moone haue; and somerimes it is wrapped about with errorrs, so that it cannot shew its head by any visible estate, or ministerie, whereunto the Scripture beares manifest testimony, 2. Chro. chap. 28. where it is plaine, that the estate of the Church was altogether obscured, insomuch that *Elias* thought with himselfe, that he alone was left aliue of all the members of the Church, being priue to none beside himselfe, that worshipped God purely; yet euen then the Lord said vnto him, *I haue reserved vnto my selfe seuen thousand, which haue not bowed their knees before Baal.* So in the time of Christ his liuing vpon the earth, the state of the Church was a most corrupt state, so that beside Christ and his Apostles, there were very few members of the true Church; yea, and before Christs birth

*Ecclesia est
que aliquan-
do obscura-
tur & tan-
quam obum-
bratur mul-
titudine
scandalo-
rum, ali-
quando tri-
bulationum
& tentatio-
num flucti-
bus operitur
atque turba-
tur. Cum
Arriani &c.
August.*

S. Th. p. 389.

S. 7b. p. 408.

birth a little, *Mary, Ioseph, Zacharie,* and *Elizabeth*, and a few more, which lay so secret, that there was no shew of them to any man, made vp the true Church. Such like vnto these was that estate of the Church those 600 yeares vnder the Papacie, of which time there was expresse prediction before, Reuel. 12. that the time, to wit, should come, that the Church should be obscure, as it were hid in the wildernesse. But therefore can any conclude, that there was no Church? No surely, no more then it doth follow; This man is hid, therefore hee is not a man. There were in that most thicke darkenesse of Poperie, and vnder the Kingdome of that Antichrist of Rome, true members of the Church, although by reason of that cruell tyrannie of the Pope they lay hid, neither was there so few of them as the Papists faine, which at that very time vnder Poperie had the pure doctrine and the Sacraments, but there were verie many of them, euen whole Countries

tries that were not defiled by the corrupt Doctrine of the Papists, as the Albingenses, and the Valdenses, and they of Picardie, who propagated the holy Truth in Bohemia, and Polonia, in spite of all the Popes resistance. As also a hundred yeares before *Luther*, there were the Hussites, Brethren of Bohemia, who maintained the true Doctrine of the Gospell, as those times would giue them leaue. Yea, and further in all and euerie of those yeares, there were by Gods working, continually raised vp Witnesses and Teachers, who openly, and before all, shewed their detestation of the Pope, and Popish errors, which Witnesses of the Truth, euen in the time of Papacie, they are all gathered together in a Booke most worthe the perusing, which we ought alwaies to oppose to the Papists, which hath for its Title, *Catalogus testium veritatis*: that is; A Catalogue of the Witnesses of the Truth. The third Note the Papists doe

*Esse Papatus
non sit eccle-
sia vbi nil est
men Deum in
Papatu ser-
uare eccle-
siam. Theod.
Beza.*

Obiect.
S.Th.p.404.

Solut.

do make vniuersality, because for-
 sooth the Church dispersed ouer all
 the world, ought to bee Catholike?
 I answer: That the Papists here do
 contradict themselues, when they
 say, the Church of God must be Ca-
 tholike, and yet the Romish Church
 must be that Church of God; which
 is all one, as if I should say; the
 Church must be the vniuersall Dan-
 tiscan Church, or the vniuersal Cra-
 conian Church, or a particular vni-
 uersall Church; for to bee the Ro-
 mish Church, and to be a particular
 one, is all one. Againe, we answer,
 that we doe not denie, that the
 Church ought to be Catholike, in
 that sence wherein the word is vsed
 in the Creed, as afterward it shalbe
 made plaine. And we say, that our
 Church hath alwaies been, and now
 also is Catholike, because that after
 the Apostles had gathered the
 Church out of all Nations, there did
 alwaies from time to time remaine
 some reliques of the true Church in
 all Nations, although those reliques
 were hid and obscured, as that book

Catalogus testium veritatis, which wee haue a little before cited, doth testifie, that in the very time of Popery, there was alwaies in *Greece, Italie, Spaine. Germany, Bohemia, Polonia*, some found that opposed and resisted the Pope. But whereas the Iesuites object vnto vs, that in *America*, and in the *East Indies*, there are no Protestant Preachers of the Gospel as yet, but all Papists, and especially Iesuites labouring the conuersion of the people? I answered them: first, that the Pharisees also did run about both by sea and land, to draw men vnto their faith, and yet for all that, their religion was not true. Secondly, I say, that the Papists haue slaine moe in the *Indies* then they haue conuerted, as you may see by a place, which I haue cited in my *politiques l. 1. c. 4.* that in a very short time a hundred fortie thousand men were murdered by them. Thirdly, I am sure the Diuell also goes a compassing the whole world, and seduceth many, yet is hee for that neuer a whit the better.

Fourthly,

Fourthly, I auerre, that our Ministers also haue taught the true Gospell in America: inasmuch as *Caluin* sent thither two Ministers of the Church from Geneva, the one whereof was *Ioannes Lerijs*, who committed that storie to writing. And at this day there are Orthodoxe Ministers in the East Indies: which do publikely preach the true Doctrine of the Gospell, carried ouer thither by the Merchants of the Low-Countries And doubtlesse toward the end of this world, the true Religion shall be in America; as God now is preparing the way for it by the English and Low-Countrie Merchants; that that of Christ may bee fulfilled, Matth. 23. *The Gospell shall bee preached throughout the whole World, that it may bee a witnesse to all Nations.* For GOD in all his workes is wont to effect a thing successinely, and therefore first hee sends vnto those nations some light of his essence and his truth, by the Papists, and afterward will make these

these things shine more clearely vnto them by the true and faithfull Ministers of the Gospel. The fourth note the Papists say, is vnitie and good agreement? I answer: Consent and vnitie is but so farre a marke of the Church, as the consent is in truth and goodnesse, and not in euill and falsehood: for such an agreement in euill and falsity is among the very Deuils, and what greater agreement & consent then among robbers? so also among the Turkes, there is very great consent, so that Mahometisme is farre and neare by them propagated; yet doth it not hence follow, that Mahometisme is the true Church. Secondly, I answer, that in our Church there is great consent in the truth; for howsoeuer after *Luthers* time, there arose many Churches, the Diuel being alwaies busie to cast his plots against the true Church, and to stirre vp in it diuers hearts; yet the Orthodox Professours are at good agreement about the Articles of Faith, as that excellent Booke, called

Obiect.

Solnt.

*Uest ecclesia Dei una,
sic est Diaboli una Babylon Aug.*

called, the *Harmony of Confessions*, doth
 testifie; wherein it is manifestly
 prooued, that there is exceeding
 great consent betwixt the Church-
 es of *France, England, Scotland, Bohe-*
mia, and those which are in *Germany*
 neere vnto *Rhene*, and in other Pro-
 uinces: for that disagreement which
 is betwixt the Lutherans and the
 Orthodoxe Professours, doth not
 straightway quite dissolue the vni-
 tie which is betwixt the true
 church. Thirdly, I deny that there is
 so great agreement in the Romish
 Church, as they boast of, for it can
 bee easily showne, that the popish
 Writers agree not in any one Arti-
 cle among themselues, as it doth ap-
 peare out of *Bellarmino*, who ordi-
 narily disputed against other Pa-
 pists, and alleageth their oppositi-
 ons, and contradictions to them-
 selues: this may further appeare by
Ioh. Pappus and *Matthias* *Iohn* his
 booke of the Sects and Dissentions,
 and contradictions among Popish
 Doctours, printed at *Basil*, 1565;
 whereunto the Papists haue not as
 yet

yet answered. *Andr. Chraftonius* likewise hath written a book he calls *Bel-lum Iesuiticum*, The good agreement the Iesuits haue among themselves, who neither is as yet cōfuted. That same booke of *Chraftonius* was printed at *Basil* in quarto 1593, & it contains 205 Iesuiticall contradictions.

Which is that bare, or secondary propriety of the Church?

To the Church of the new Testament, this propriety doth also agree that it is *Catholick*, & that first in respect of places, not because it possesseth many kingdoms, but because it is scattred ouer the whole world, & not tied to any certain place, to any determinate country, or city. Secondly, in respect of men, because it doth consist of men of all sorts, gathered out of the conditiō of all men of al nations, *Act. 10*. Thirdly, in respect of times, because it shall continue all times, euen vnto the end of the world, as it is said, *Mat. 28. I will be with you euen vntill the end of the world*. Fourthly, in respect of unitie, because the Catholike Church is at

S. Tb. p. 404.

all times but one, to wit, in vnity of doctrine, & consent in that doctrine. And thus much wee haue spoken of the proprieties of the Church. Now if we shall examine and trie the Popish Church by these proprieties, it will appeare to be no pure Church, but be very corrupt, euen as a rotten apple is an apple corrupted, and no otherwise, then a man that is infected with the plague, is a man, but no sound man. And that the Popish Church is not the pure Church, I will prooue it by two manifest reasons: the first, an idolatrous Church is not the true & pure Church, but such a one is the Popish Church, *Ergo*. The proposition is euident, because God doth abhorre nothing more then idolatrie; therefore hee saith, *Flie from idols*; and, *No Idolater shall bee saued*. The assumption I confirme thus: That Church which giues that honor, which *Dauid* giues vnto God the Creator, in the very same words vnto the creature, to wit, the Virgin *Marie*, that same Church is idolatrous. But the Church

Church of Rome doth so goe now,
that the Church of Rome doth at-
tribute that honour which is due
vnto God, vnto the Virgin *Marie*: I
proue it by a most euident testimo-
nie out of that same Psalter of *Ma-
rie* the Virgin, which was compiled
by *Bonauentura*, who liued 250 yeres
agoe, and canonized of the Pope of
Rome, so that hee is accounted a-
mong the Saints, and the title of
a Seraphicall Doctour, which is
more then Angelicall, giuen vnto
him. This same Psalter was by the
permission of the higher powers
printed in Latin at Brixia, and Bo-
nonia in Italy eight yeares since,
being before printed at Ingolstadt
in the Dutch tongue, some 20
yeares agoe: in the Preface where-
vnto it is expressely said, that it was
compiled, the holy Ghost inditing
and dictating it. And further, that
very Psalter is in speciall vse in the
Romish Church, but especially is it
currant among the Monkes of Saint
Bennets Order, which are called Ci-
sterciens. Now in this Psalter, all

Ye haue
this Psalter
in *Bonaen-
tures* works
printed in
seauen
Tomes at
Rome 1588
vol. 6. pag.
502 in La-
tin, in Eng-
lish ye haue
diuers passa-
ges of it, and
amongst
the rest,
these in
*Foxes Mar-
tyrology*,
printed
1583. fol.
1600.
*Missale Ro-
man. edit.*
Salmantica
A.D. 1588.
seria 6.
in parasceue
p. 223.

those things which *Dauid* attributes to the high and most mighty God, are by them put vpon the Virgin *Marie*, as *Psal. 51. Haue mercy vpon me, O Lady, and cleanse me from all mine offences.* But that of all other is most blasphemous, which they apply vn- to her out of the *Psal. 109.* according to that distinctiō, *The Lord said vnto my Lady, sit thou mother mine at my right hand;* where *Mary* is made the mother of God the Father, as though the Fa- ther had bin incarnat, & made man; that I may not say further, that to be set on the right hand of God, is to haue a like power, and equall glory with God himselfe. Againe, that the Romish Church is an idolatrous as- sembly, I proue it out of the Romish Masse booke, where in the Seruice appointed for Good Friday, it is said, that the Priest so soone as hee hath put off his shooes, and then ap- procheth to adore the Crosse, shall kneele three times, before he kisse the Crosse, and then afterward the Ministers of the Altar, they must al- so kneele, and three times adore the Crosse.

Crosse. II. *Arg.* That Church which approueth manifest crimes, is not the pure Church: but the Church of Rome is such. *Ergo.* The Proposition is herein manifest, for that the Papists themselves do yeeld sanctity and holinesse of manners to be a note of the Church. The assumption I confirme, for that the Pope doth dispence for Incest, Sodomy, and other most grievous crimes. See the Taxes, Fines, or Nundinations of the Court of Rome described at large in *Musculus* his Common Places. 2. It is confirmed out of *Coster's Enchiridion*, where you shall find it written, that a Priest committing fornication, or keeping a concubine in his house, does not so grievously sinne, as he that doth marrie. This doth *Gretzer* allow of in his History of the Iesuiticall order: pag 115. Most truly wrote our *Coster*, that a Priest should not so grievously offend, if hee should commit Fornication, then if hee should marrie. And hee addeth; Yea, it is truly spoken, that a Priest doth lesse sin in committing Adulterie, then in marrying a Wife.

*Coster. Enchi-
rid. c. 5.
propos. 9.*

*Gretzer In-
golstad. A.D.
1594.*

Bellar. 2. lib. de Monach. cap. 30. It cannot be truly said of a Nun that hath vowed continence, that it is better to bee married, then to burne, for both in her is euill, to bee married, and to burne; yea, worse it is to bee married, then to burne, whatsoeuer our aduersaries say to the contrary, that it is written, 1. Cor. 7. It is better to marry, then to burne. Here that is worthy marking, which Sleidan sets downe in his first booke, that a certaine Italian Bishop, Casa by name, hath written a whole booke in the praise of filthy Sodomy: where we may note for a conclusion, that although al those things be granted to the Papists, which they most gloriously dispute about the Church, yet they can gaine nothing hereby, because they ought to make it plaine first vnto vs, that the Pope-dome is the true Church; which in that they haue not as yet prooued, nor shall euer bee able to prooue it, they do but delude themselues with a vaine title of the Church. And whereas they say, that it is absurd, before the point of the Church bee

discus.

discussed, to take in hand to dispute of any of the Articles of faith; that also can little auaille them, because wee doe dispute, and iudge of doctrine and faith by the word of God, and it may so bee disputed, although that point of the Church be not before handled: for the Word of God is before the Church, and aboue the Church, neither hath the Church any authoritie to wrest the Scripture, as we haue formerly proued in the common place of Scripture. But here I would haue noted the exceeding fraud of the Popish Writers, that when they haue made a great stirre about the Church, and stood long vpon it, at length they conclude, the Church to be a Councell, consisting of the Pope, the Cardinals, and Bishops; and so exclude all other, which are neither Cardinals nor Bishops, from the Church; at least remouing them so farre, that they shall not make vp the Church, properly so called, and principally, that hereby they might the more establish the insolent pride of their

S. Tb. p. 390.

Spiritualtie, against the manifest Word of God.

You haue made plaine the Doctrine of Redemption vnto mee, now it followes, that you instruct me in the matter of Iustification of man before God; wherfore shew me I pray you what is Iustification?

S. Th. p. 413.

It is the absoluing of sinfull man from his sinnes; or it is a forgiuing of sinnes by the meere grace and fauour of God for the merits of Christ imputed and applied vnto vs by faith.

What are to bee considered about Iustification?

Fourre things: 1. the principall cause: 2. the instrumentall cause: 3. the effect and fruite: and lastly, the necessary adiunct.

What is the principall cause of Iustification before God?

The principal cause is either primarie, or secondary: the prime cause, is the grace and mercy of God, the other cause is the merit of Christ, or the death and passion of Christ made ours, imputed vnto vs,

or

or appropriated vnto vs, so truely,
that the Passion of Christ should be-
steede vs as much, as if we our selues
had hanged on the Crosse, and had
died for our owne sinnes. Hereof
wee haue manifest testimonies of
the Scripture, Rom. 5. vers 8. *As*
by one man many were made sinners,
&c. Rom 4. vers. 5, 6. *Blessed is*
that man, vnto whom God imputeth
righteousnesse, without the workes of the
Law. 2. Cor. 5. vers 8. *He made him*
which knew not sin, to be sinne for vs that
we might bee made the righteousnesse of
God in him Gal. 3. 15. *Christ hath re-*
deemed vs from the curse of the Law,
whilest hee was made a curse for vs.
Philip. 3. vers. 8. *That I may bee*
found not hauing my owne righteous-
nesse, but that which is by the faith
of Christ. Now there is no oppo-
sition in this wee say, that a sin-
ner is iustified by the meere grace
of God, and yet by the merit of
Christ, because it was brought a-
bout by the meere mercie and grace
of God, that Christ performed
that meritorious worke for vs:
for

Ipse pecca-
tum & nos
iustitia, nec
nostra sed
Dei, nec in
nobis sed in
ipso, sicut
ipse pecca-
tum non su-
um sed no-
strum, nec in
se sed in no-
bis. Sic ergo
sumus iusti-
ria Dei in
ipso, ut ille
est peccatum
in nobis,
nempe impu-
tatione. Aug.
S. Tb. p. 420.

for Christ was in no wise bound vnto vs, to die for vs, but hee out of his meere grace and mercy did vndergoe death for vs.

What is the instrumentall cause of Iustification?

Onely faith in Christ, inso much as by faith, euen as by a hand and instrument we lay hold on, and apply vnto vs the merit and satisfaction which Christ hath performed for vs.

What is faith?

Faith is not onely a bare knowledge of the Historie of Christ, but it is also a sure confidence of the heart, whereby we set downe in our selues for certainty, and be perswaded that our sinnes are forgien vs of God for the death and passion of Christ. Note here two maine errors of Poperie, whereof the first is, that faith is onely a certaine Historicall knowledge, and no true and sure confidence of the heart: whereunto the Scripture it selfe directly speaketh, Rom. 8. 20. where faith is called a sure trust and perswasion.

See

S. Tb p. 427.

Πεποιθηναι

Παρησια

Πληροφορια

υποφασις

See my *Gymnasium logicum*, wherein you haue this in that Theame *Fides*, somewhat opened. The second error is that we come by the remission of sinnes, not by faith alone, but also by the merit of good workes; contrary vnto those sayings in the Scripture, Ephes 2.8. *By the grace of God you are saued through faith, and not of your selues.* Rom. 4. *Abraham beliened, and that was imputed vnto him for righteousness.* Againe, *Vnto him not that worketh, but that belieueth in him, which iustifieth the wicked, his faith is counted for righteousness.* Luk. 8 Mark. 6. *faith Christ, onely belieue:* which is all one, as if he had said; By faith alone thou shalt obtaine euerlasting life. So then although these words bee not manifestly extant, By faith alone we are iustified, yet the sense is manifestly put downe, and other words therevnto equiualent are contained in the Scripture: for whereas the Apostle saith, Rom. 3. 28. *We conclude, that a man is iustified by faith without the workes of the Law.* Certainly it is all

*Si credis, fi-
dei cur alia
inferi? quasi
iustificare
non suffi-
ciat sola.
Chrysost.*

Gal. 3. 13.

Non opus est
lege, quando
impius per
solam fidem
iustificatur.

Ambros.

Ephes. 2.

Tit. 3. 5.

Quantalibet
fuisse virtu-
tis antiquos
prædices
iustos, non eos
saluos fecit
nisi fides.
Aug.

all one, as if he said, Wee conclude that a man is iustified only by faith; for a man must needs be iustified either by faith, or by workes; a third way none can be able to shew, *Paul* plainly saith to the Galath. *We know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ.*

Not By those righteous deeds which wee haue done, but by his owne mercy he hath saued us through the Lauer of regeneration, and renewing of the holy Spirit. Therefore it remaineth that we say, that faith alone doth iustifie a man. And that no man is iustified by workes, and so consequently, that our workes doe not merit for vs forgiuenesse of sinnes, I prooue it by euident testimonies of holy Writ, I. Tit. 3. 5. Eph. 2. 8. *By grace are ye saued through faith, & that not of your selues, it is the gift of God, not of workes, lest any should boast.* Secondly, Philip. 3. 9. Rom. 3. 24. II. We are iustified before we do any workes, as *S. Paul* expressely witnesseth of *Abraham*, that before hee had done any good work, he was iustified before God. Rom. 4. 2. where he

he saith; If Abraham had been iustified by workes, he had wherein to boast, but not with God. To him that worketh, the wages is not given upon favour, but debt: but he that worketh not, but belieueth only in him, who iustificeth the wicked, his faith is imputed vnto him for right conscience. III. Arg. is taken from the propriety of our works. Our works are debts, therefore by them can we deserve nothing. Antec. is confirmed by Luk. 17. When you have done all that you can do. &c. 2. Good works are not ours, but Gods; now by that which is anothers, and not our owne, wee can merit nothing. Antecedent is proued, Phil. 2. 13. God it is who worketh good in you, and perfects it, Eph. 2. 10 We are his workmanship, created in Christ Iesus vnto good workes which hee hath prepared, that we should walke in them. Thirdly, our good workes are not perfect, therefore wee can merit nothing by them; for three things there bee required of him that will merit; first, that hee hath that, by which he will merit of his owne: secondly, that it be no debt: thirdly, that

Non procedunt iustificandum sed sequuntur iustificatum. Aug.

Nibiles per te, Deum innoca. tua peccata sunt, merita Dei sunt, supplicium tibi debetur, & cum premium ad venerit, sua dona coronabit non merita tua. Aug.

Va etiam laudabili hominum vita, si remota misericordia, eam discutias. Aug.

*Ipsa nostra
iustitia;
quoniam
vera sit, talis ta-
men est, ut
potius pecca-
torum re-
missione con-*

*stet quam virtutum perfectione. Idem. Nostra si qua est hu-
milis iustitia, recta forsitan, sed non pura; nisi forte meliores
nos esse credimus quam patres nostros, qui non minus veraciter
quam humiliter dicebant. Omnes iustitie nostre sunt tanquam
pannus mulieris menstruatus. Bern.*

that that bee perfect: which three
conditions our good workes haue
not, as it is said, Esay 6. *All our righ-
teousnesse is like vnto a menstruous cloath.*
And Philip. 3. 8. *Paul calleth his
workes dung.*

*I understand what iustifying faith is,
now tell mee the causes thereof
whereby it is begotten in vs?*

The principall cause whereby fa-
uouring faith is ingendred, is the holy
Spirit, the instrumentall cause or
meanes is either ordinarie, or extra-
ordinarie.

*What is the ordinarie meanes, where-
by the holy Spirit worketh faith in
vs?*

S. Tb. p. 436.

It is twofold, namely, the Word
of God, and the Sacraments.

*The Word of God you haue already
touched, now tell mee what is a
Sacrament?*

S. Tb. p. 439.

It is a holy signe instituted of
God,

God, whereby God maketh the believers sure of his fauour, the forgiuenesse of their sinnes, and other benefits likewise by Christ his passion and death to be bestowed vpon them.

Of what sorts are the Sacraments?

Of two sorts, Sacraments of the old and new Testament.

How many Sacraments were there in the old Testament?

Two, to wit, Circumcision, and the Paschall Lambe.

S.Tb.p.448.

How many Sacraments be there in the new Testament?

Two onely, Baptisme, and the Supper of the Lord?

S.Tb.p.451.

What is Baptisme?

It is a Sacrament of the new Testament, whereby sprinkling of the water in the name of Father, Sonne, and holy Ghost being made, we are initiated & grafted into the church, and whereby there is sealed vnto the faithfull forgiuenesse of sinnes by the bloud of Christ, and regeneration vnto life eternall. See more in my Syst. of Diuin. pag.451. and in

in the Comment on *Wrsins* Catechisme, pag. 429. according to the last Edition.

What is the Lords Supper?

This wee shall handle afterward in the opening of our particular knowledge, wherewith wee must furnish our selues, in regard that the knowledge hereof comes nearest vnto our lawfull and seemely preparing of our selues to the Lords Supper. Here onely would be noted that error of the Papists, who haue made seuen Sacraments of the new Testament, to wit, Baptisme, Confirmation, Pennance, the Eucharist, Extreeme Vnction, Orders and Matrimony. But that number of Sacraments is neither vpholden by any testimonie of holy Writ, neither is it propped by the authoritie of any of the ancient Fathers, but it is a new deuise, hatched not about 200 yeares agoe in the time of *Lombard*, the Master of the Sentences. Besides, euery Sacrament should haue a signe and thing signified; but Pennance, Orders, Matrimony

mony haue no signes at all. Further yet, every Sacrament hath annexed promise of grace, and appertaines to all belieuers in the Church: and to conclude, it is more then manifest, that all Sacraments ought to be instituted by Christ; euery of which markes of a Sacrament cannot bee auerred, and truly attributed vnto those five Sacraments the Papists faine, no, to none, saue Baptisme and the Lords Supper.

What is the extraordinarie meanes of Faith?

Miracles, which are extraordinarie signes, wherby God after a wonderfull manner, wrought and confirmed faith in the time of the Primitive Church. And here must be obserued a double error of the Papists; First, in that they are of opinion, that now there is neede of miracles; whereas this is onely the vse of Miracles, namely, to confirme doctrine at the beginning, and first setting a broach of it; and therefore must cease after the doctrine bee sufficiently confirmed. Second error is,

I

in

S. Tb. p. 465.

*Miracula
necessaria
erant ut cre-
deret mun-
dus, postquam
vero iam
mundus cre-
didit, qui
miraculum
querit mag-
num est ipse
prodigium.
Aug.*

*Quasi hoc nō
scriptum es-
set venturos
qui maximas
virtutes edēt
ad corrumpē-
dum ve-
ritatem.
Tertullian.*

in that they thinke, that miracles is a marke of the true Church, when as euen very Hypocrites oftentimes haue done miracles; yea, and can doe them, Marke 13.v.22. Luke 21. where it is plainly told vs, that toward the end of the World, *there shall arise false Prophets, which shall worke miracles*. But 2.Thess.2.v.9. is a notable place against the Papists that doe so brag of their miracles. *The comming of Antichrist is in the power of Satan, with all power and signes, and lying wonders*; whence it may appeare, that before the end of the World to doe many miracles, is a marke of Antichrist; and the Apostle calls those miracles lying wonders; time and long experience testifieth so much: for in the Monasteries, how many sleights and inuentions doe the Monkes finde out to deceiue the common people and make them beleene that they worke miracles.

I haue heard the causes of Iustification, tell mee also what is

is the fruit of Iustification?

It is that peace of conscience, by which a man is made sure of the grace and fauour of God, and of eternall life, which must especially bee noted against that detestable error of the Papists; who in their Trent Councell, Session 6. boldly affirme, that a man cannot heereof bee certaine in this life, but ought alwaies to doubt of it; and they adde, that *there can bee no greater sinne before God, then that a miserable sinner, should assure himselfe of Gods fauour; yea, and further they adde, that whosoever shall hold that opinion, ought to bee accursed.* To this their abominable error, wee oppose most plaine places of holy writ, Rom. 8. vers. 15. *Yee haue not receiued the spirit of bondage, but that spirit of adoption, by which we cry Abba, Father; which spirit beareth witnesse to our spirit, that we are the sonnes of God:* This is a very horrible impiety that we will not receiue the testimonie

57b. p. 416.

*Hoc dixit
Deus, hoc
promisit, si
parum est,
hoc iuravit.
Aug.*

Obiect.

*Tria conside-
ro, in quibus
tota spes mea
consistit, Cha-
ritate adop-
tionis, Veri-
tatem pro-
missionis,
Potestatem
redemptionis,
&c. Bern.*

of the Spirit, but doubt of the truth, and certaintie thereof. 1. Iohn 5. *He that beliqueth in the Sonne of God hath the Testimonie in himselfe.* And surely if God would haue had vs to haue doubted, he would neuer haue sworne, that hee would bee compassionate vnto vs. But now hee hath sworne thus much very euidently, Ezech. 18. *As I liue (saith the Lord), that is, as truly as I am, and liue, I will not the death of a sinner, but that he liue.* Also, Iohn 5. *Verely, verely, I say vnto you, whosoever belieueth in the Sonne, hath eternall life?* And, *Woe be to thee then (saith Saint Austine) if thou belieue not God, when he sweares to thee.* But the Papists obiekt; They that are weak, are subiect to falling, and they cannot be sure of the grace of God. Answ. Who so are weak they may easily fall, I limit the proposition thus, vnlesse there bee one that is mightier, who vpholdeth them. Now God it is that holds vs vp, and that helpeth our infirmities. And therefore certaine we may bee of the forgiuenes of sins, & of the grace

grace of God, not by our owne nature indeed, which is weake but by the helpe, and assistance of the holy Ghost, making vs strong according to those sayings of holy Writ, Psal. 37. vers. 24. *Though the righteous fall, he shall not bee cast off, because the Lord putteth vnder his hand.* Iohn 10. 38. *I giue vnto my sheepe eternall life, neither shall they perishe for euer, neither shall any one take them out of my hand, my Father which hath giuen mee them, is greater then all; that is, he can supply their wants readily, and vphold them mightily.* Rom. 8. 38. *I am perswaded, that neither life nor death, neither things present, nor things to come, shall be able to separate vs from the loue of God, which is in Christ.* Againe, they obiect that place, 1. Cor. 10. *Hee that standeth, let him take heed that hee fall not.* I answere: That the Apostle there speaketh of hypocrites, which doe perswade themselues falsely that they stand; & further he speakes also of the weakenesse of men, touching which we cannot be enough admonished, to the end that we may think

Obiect.

Solut.

*Object.**Solut.*

saluation not to lye in our owne strength, but in the grace of G O D onely. They vrge also that place, *Eccles. 9. A man knoweth not whether he is worthy loue or hatred.* Whereto I answere, First, that this is a fallacie not being limmited, wee ought then thus to limet it; A man knoweth not of himselfe, but hee may knowe it, God reuealing it vnto him, and the holy Spirit witnessing it. Secondly, a man knoweth not by those humane causes, and by the euent of Fortune, and the chances and changes of these outward things. And the *ein* the Text it selfe is a mouth to expound it selfe, for there it is said, that a man by externall changes, such as are riches, pouerty, health, sicke-nesse, honour, contempt, that a man cannot by these things nor any other externall estate, iudge, and certainly know, whether hee bee in the fauour of God, or be hated by him. And therefore that there argument is not sound, which

which argue thus, as many doe,
I am rich, *Ergo.* I am the sonne
of God : or, I am poore, *Ergo.*
God doth hate mee. This iudge-
ment then whether wee bee in
the fauour of G O D or not, we
must take from Gods Word.
Sithence therefore it is certaine
that a faithfull soule may bee as-
sured of the fauour of God, and
the forgiuenesse of sinnes, and
may bee made partaker of the
peace of Conscience, as it saide,
*Romans 5. verse 1. Being iustified
by Faith wee haue peace :* thence
another thing doth necessarily fol-
low, to witt, That a man when
hee is once receiued into the fa-
uour of G O D, and hath obtai-
ned remission of his sinnes,
that hee (I say) cannot fall a-
way from the grace of G O D,
nor loose his Faith, nor bee ob-
noxious vnto eternall damnation
For because wee ought not to
doubt of the grace of G O D,
therefore, neither can wee
fall away from the Grace

of God: for if wee could fall away from it, then wee might doubt of it; but wee being once receiued into the grace and fauour of God, that wee cannot altogether loose that grace of God, the Scripture witnesseth, Rom. 8.1. *There is no condemnation to those which are in Christ Iesus:* if no condemnation, then perpetuall fauour, and if no condemnation, then also no time is there wherein they may slide from the grace of God, and fall into condemnation: for by no condemnation, is excluded both all the *kinds* thereof, and all *occasions* of falling thereinto. Hitherto appertaineth that place, which before we haue cited, Ioh. 10. *My sheepe, none shall take out of my hand,* which is all one, as if hee had said, *My sheepe shall neuer be taken out of my hand;* which must bee diligently noted against the Papists, who affirme, that a man after that he is taken into the fauour of God, may fall againe out of his fauour, euen as if hee had neuer been in fauour, but may haue of a mercifull God,

Ipse ergo eos facit perseuerare in bono, qui facit bonos: qui autem cadunt & pereunt, in Prædestinatorum numero non fuerunt. August.

God, an vncompassionate, and irreconciliable God, euen as when one falles out of the fauour of the King in stead of a gentle and kind master, hee hath now an angry and cruell King. But here they obiekt that place in the 51. Psalme, where *Dauid* after that horrible sinne of his was committed, prayeth, *Restore vnto me the ioy of my saluation*, therefore, say they, he had lost the fauour of God. I answere, that the Papists doe not halfe well enough looke into the text, for it is not said, *Restore vnto me my spirit* which I had lost; but he saith, *restore my ioy, my comfort againe to me.* Therefore that text makes against themselues; for if *Dauid* had lost that grace and spirit of God, then had he lost that his saluation, but he speakes otherwise, he saith onely restore comfort vnto me; for a true believer, when that he falleth into sinnes, the holy spirit for all that remaineth in him, yet it doth not cherish his conscience, but it groweth sad and heauy, and so ceaseth to bee glad, and merry before

Obiect.

S. lnt.

fore times he vsed to be, he doth therefore desire of God that hee would take away this sadnesse and heauinesse of heart from him, and that hee would restore vnto him a ioyfull and glad some spirit.

I haue heard as touching the fruit of Iustification, what is that you told me was necessarily conioyned and annexed thereunto?

Not μεταμελεια only, but μετανοια.

Because the iust man falls seven times seven in a day, therefore to Iustification there must alwaies bee adioyned Repentance.

True repentance of what parts doth it consist?

Of two parts, one of them as it were contrary vnto the the other, to wit, griefe, or sorrow for sinnes committed, and the offending or displeasing of God, and then comfort and confidence of the forgiuenesse of sinnes, which is to be had, by and for the merits of Christ. See the 467. page of my Syst. of Diuinity, and in the comment vpon *Vrsins* Catechisme, page 640. Here note a double error of the Papists, whereof the first is, That

That vnto true repentance there is required Confession to a Priest. To which error we oppose our iudgements: First, because such a Confession is no where commanded of God. Secondly, because there is no one example for it of any Saint throughout the whole booke of God, no example I say, but which teacheth vs to make confession of our sinnes only to God: So doth David Psalm. 51. *Against thee onely haue I sinned O Lord.* And the Publicane Luke 18. *Standing in the Temple confessed his sinnes onely to God, and thence went away iustified:* Whereupon (saith Chryst.) *Confesse thy sinnes to God, for to doe this to man it is not safe for thee, for that men may either discouer them or upbrayd thee with them.* The other Popish error is, that Repentance which they call Pennance is satisfactory, as if wee by our repentance did satisfie for our sinnes: vnto which detestable error, those pla-

Quid mihi ergo est cum homini'usve audiant confessiones meas, quasi sanaturus sint omnes languores meos. Curiosum genus ad cognoscendum vitam alienā, desidiosum ad corrigendum suā

Quid à me querunt audit qui sum qui nolunt à te audire qui sint. Aug.

Non gloriabor quia iustus sum, sed gloriabor quia redemptus sum.

Gloriabor non quia va-

cuus peccati sum, sed quia mihi remissa sunt peccata. Non gloriabor quia profui, neque quia profuit mihi quisquam, sed quia pro me aduocatus apud Patrem Christus est, sed quia pro me Christi sanguis effusus est. Ambros.

ces of the holy Bible are to be opposed, by which we haue before made cleare that the passion of Christ doth sufficiently satisfie for all our finnes.

You haue already sufficiently instructed me about Redemption: now take the paines, I pray you, to instruct me about sanctification?

Sanctification, Regeneration, and new Obedience, or conuersion vnto God, are all one in signification. And it is nothing els saue the changing of our depraued, or corrupt nature into better, and then a settled resolution to auoyd sinne hereafter, and to frame our liues to some newe course which may bee pleasing vnto God, and be-seeming our profession of Faith and Religion; which regeneration in this life certainly cannot bee perfect, but onely inchoate, and alwaies conioyned with a combating, and a reluctance against sinne, or of the flesh and the spirit, As the Apostle very largely setteth it downe, *Rom. 7. Galat. 5. The good (saith he) that I would, I doe not. But in that other life we shal per-*

perfectly be regenerated, sanctified, and reformed vnto the Image of God ; yet for all this, Gods will it is our regeneration should bee begun in this life, and that good workes bee done by vs, as our Sauour commandeth, *Math. 5. Let your light so shine before men, &c. 2. Peter 1. 16. Labour to make your vocation and election sure by good workes, that is, Labour to giue vnto your selues a sure, and to others, an euident testimonie, that you haue true Faith from whence doe spring and arise good workes ; for Faith without workes is dead, and indeed is no Faith. 1. Thess. 4. This is the will of God euen your Sanctification. Rom. 6. 12. Make your members henceforth weapons of righteousness. And most dreadfull is that speech. Heb. 13. Without holinesse none shall see God : Wherefore if it be demanded whether good workes are necessary vnto Salvation. I answer, That if wee take Salvation for our first entry thereunto : namely, Remission of sinnes, and iustification ; then good workes are not necessary : because it*

is

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S. Th. p. 471.

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is most necessarily required, that first our finnes, be forgiven vs, before wee can doe any good works pleasing vnto God: good workes therefore are of no force to procure remission of finnes, which we doe obtaine onely by Faith, contrary to the Papists tenent: but if the word be not taken for the remission of sins, but for life eternal, which hereafter we shall be possessed of: there is neede then of good works, as a meane and way, but not as any meritorious cause of saluation; for then indeede *shall we bee clothed upon, if we be not found naked*: that is, in that other life, we shall be fully renewed & conformed, if that we begin that reformation and sanctification in this life. And this is that which the Apostle speaketh, Heb. 7. 14. *Follow peace with all men, and holinesse without which none shall see the Lord.*

How many parts are there of our Sanctification.

Two: Good workes, and Prayer; For in these two standeth our whole Regeneration and conuersion; namely, to doe good workes, and dayly

dayly to call vpon God by Prayer.

What are good Workes, or what things are required vnto Workes which are good, or pleasing vnto God?

Three things be requisit to good workes: First, that they spring from a true Faith: For *Whatsoeuer is not of Faith, is sinne.* Rom. 14. 23. Heb. 11. 6. *Without Faith it is impossible to please God, &c.* Secondly, that they bee commanded by God; for what works soeuer are enioyned by men, and not by God, those are not good works. *Ezech. 9. 19. You must walke in my Commandements, and not in the Commandements of your Fathers.* Matth. 18. 9. *They worship me in vaine, teaching for doctrines mens precepts.* Thirdly, that our good works bee alwaies referred to the glory of God; and not vnto vaine glory & hypocrisie. *1. Cor. 11. 31. Doe all vnto the glory of God.* Mat. 5. 16. *That men seeing your good workes, may glorifie your Father which is in heauen.* Hereby may easily be discerned, what is to bee thought of the most of the Papists workes, wherewith they thinke that they worshippe G O D,
such

such as are their Watchings, and Pilgrimages to holy places, and adoring of Churches with Shrines and Images: for such workes are no good workes; First, because they are not done out of Faith, but out of a most pestilent opinion of meriting and satisfying for sinnes. Secondly, because they are not commanded by God, but inuented and appointed by Popes and Bishops against the expresse commandement of God: as that of Fasting and abstaining from Flesh on Friday; which manner of Fasting and difference of meate is expressely against the Word of God. *Matt. 15. That which entreth into the mouth doth not defile the man; but that which cometh out of the mouth, that defileth the man. 1. Tim. 4. The Apostle expressly and plainly nameth the Forbidding of certaine meates, and so of Flesh, among the doctrines of Devils. Colos. 2. Let no man condemne you in meate and drinke, or in respect of Holydaies. Rom. 14. I am perswaded by our Lord Iesus Christ that nothing is vncleane, or common of it selfe; but to him that thin-*
keth

*eth any thing to be common or prophane :
for the Kingdome of God is neither meate
nor drinke, but righteousnesse, peace and
ioy in the holy Ghost.*

*What is then the rule and square of our
good workes, and so consequently
whence doe we know what workes be
commanded by God ?*

The Morall Law, or the Deca-
logue is the onely square of our
good workes, wherby we may know,
what workes are acceptable vnto
God. This law is reduced to two
heads, to wit, the true worship of
God, and then the works of charity,
which wee performe to our neigh-
bour. The worship of God is set
downe in the former part of the
Decalogue; and the loue of our
neighbour, with the workes of cha-
ritie, is comprised in the second ta-
ble.

S. Tb. p. 475.

S. Tb. p. 480.

*Which is the other part of sanctifica-
tion?*

Inuocation of Gods name.

*How many waies is God inuocated, or
called vpon?*

**Two waies; the first way is Pe-
tition**

S. Tb. p. 487.

*Honorandi
sunt sancti
propter imi-
tationem,
non adorandi
propter reli-
gionem, &
Angelos ho-
noramus
charitate
non seruitute,
nec eis tem-
pla constru-
mus Non ut
enim sic se ho-
norari a no-
bis, quia nos
ipsos quum
boni sumus,
templum
summi dei
esse nove-
rimus. Aug.*

** In Anto-
ninus his*

tition, or begging of those things whereof we stand in need: and the second is Thanksgiuing for those which we haue receiued: both which kinds of Inuocation is either publike or priuate. As touching both of them, reade my Syst. of Diuinity, pag. 487. And here must be obserued two maine errours of Poperie: First is, touching the Inuocation of Saints: secondly, about the worshipping of Images, and adoring of reliques. As touching the former of these twaine, wee in opposition thereunto maintaine, that God alone is to be called vpon in Prayer: that is, the deuout affection of our mind, is to bee directed enen vnto God, and not vnto Angels, nor vnto the Virgin *Mary*, nor vnto the Apostles, nor yet vnto those fourteene Helpers, as they call them; by whose mediation and merits, the Papists doe most blasphemously say, that they are rid, and deliuered from all aduersities; as are, *George, Erasmus, Basil, Pantaleon, Vitus, Christopher, Dennis, * Dominick, Achatius, Eustachius,*

chins, Gyles, Margaret, Barbara, and Catherine. Hence is the Masse of the fourteene Helpers. But vnto this their praying vnto Saints, wee oppose the plaine Word of God: whereby will bee conuincd, that we owe the deuout affection of our mindes onely vnto God: Deut. 6. *The Lord thy God shalt thou worship, &c.* Which place Christ repeating, Matth. 4. expounds thus: *And him onely shalt thou serue*; producing it against Satans temptation. See the like places, Exod. 20. Psal. 50. v. 15. Psal. 95. v. 6. Psal. 90. 9. & 10. The Angels themselves forbid this, and refuse to bee worshipped, as being idolatrous. Iudg. 13. 16. where the Angell saith vnto *Manoah*: *If thou wilt make a burnt Offering, offer it vnto the Lord, and not vnto me*. Reuel. 19. Vers. 20. also the 22. v. 9. the Angell forbiddeth *John*, and stayes him from falling downe before him, and worshipping of him. Whereupon hee saith to him; *See thou doe not this, for I am thy fellow servant: that is, I am also a creature as well as thy selfe.*

time, vnder
Pauls picture
was writ-
ten, *Per hunc
itur ad
christum*:
and vnder
Dominicks,
*Sed per ipsum
facilius.*
Flac. Illyric.

*Martyribus
non sacri-
camus sed
vni Deo.*
Aug.

*Ab alio orare
non possum,
quam a quo
sciam me
consecutu-
rum: quoni-
am & ipse est
qui solus pra-
stat. & ego
sum cui im-
petrare debe-
tur, famulus
eius, qui eum
solum obser-
uo, qui ei
offero optimam
hostiam,
quam man-
dauit oratio-
nem de carne
pudica, de
anima inno-
centi, de
spiritu sancto
prosecram.
Tertull.*

** Reuera
Sanctum erat
corpus Ma-
rie, non ta-*

*men Deus: reuera virgo erat Maria & honorata, sed non ad ado-
rationem nobis data. Epiphani.*

*Paul, Coloss. 2. expressly condemnes
worshipping of Angels. And note I pray
you a very plaine place, Rom. 10.
How shall they call on him, in whom they
haue not beliened? Whence thus I ar-
gue: Wee ought not to belieue in
the Saints; therefore neither ought
wee call, or pray to them. And the
Apostle further in his Epistle to the
Galathians, Chap. 4. vers. 5. blameth
the Heatthen, for that they called on
them, which by nature are not Gods.
Whence I also argue: * The saints
are not by nature Gods: Ergo, they
are not to be called vpon: or if they
be called vpon, then is committed
most filthy idolatrie. Yea, but the
Saints may mediate for vs, therefore
they are to be called vpon. Whereto
wee answere, denying the Antece-
dent, that the Saints can mediate for
vs with God: First, because we haue
one onely Mediator, to wit, Christ
Iesus, as it is written; *There is one
Mediatour betwixt God and man, euen
the man Christ Iesus. 1. Tim. 2. v. 5.**

like

like places hereunto, see Ioh. 19. 11. 13. Rom. 3. 35. Rom. 8. 34. Heb. 2. 17 Heb. 7. 25. Heb 9 12. Secondly, the Saints cannot be mediators, for that they doe not know the groanings, and sighes of our hearts, and vnderstand not our priuate troubles and afflictions: for these be the conditions of an aduocate or mediator: first, that our mediator be nominated and commended vnto vs by plaine and euident testimonies: secondly. that that same intercessour bee perfectly righteous and holy: thirdly, that hee also know the groanings and afflictions of him, for whom he meanes to mediate: none of al which agreeth vnto the saints; for the Saints are neither appointed vnto vs by God to be our intercessours, neither haue wee any command in holy Scripture, that we are to make the Saints mediators for vs, or to call on them. Nay, rather quite contrary precepts hereunto, which we haue before cited. Again we find not through the whole volume of Gods booke, any one exam-

Ibi sunt spiritus defunctorum, ubi non vident quaecunque aguntur aut eueniunt in ista vita hominum. Aug.

ple of any Saint, that hath prayed vnto a Saint, and entreated him to play the mediatur for him. Neither does the second condition agree to them, for that they are not altogether pure before God, that they may mediate for others: but they themselves rather haue need of a mediator: as it is said, Iob. 15. *Yea, in his Saints he found uncleannesse.* Thirdly, the Saints are ignorant of our afflictions and affections, how can they therefore interceede for vs, if they wot not what wee aske? for God alone challengeth this priuiledge to himselfe, to be the searcher of the heart, and the discoverer of the thoughts and groanings of men. Yea, but (say the Papists) the Saints as the friends of God haue all our groanings and praers disclosed vnto them in the glasse of the Trinitie. Whereto I answer: first, that if the Saints come to the knowledge of

Note.
Si quando
homines exo-
rare oportet,
ianitorib. pri-
us occurre-
re oportet

*Ecce. In Deo nihil tale, ad quem confugies? ad Abrahamum? non te audiet. Ille solus precandus & exorandus, qui & scriptam in te damnationem delere potest, & incendium respingere. Cbris-
tostomus.*

our groanings by God, what need is there, that first wee should call on the Saints, and to what end is it to haue any such mediators with God, sithence he to whom they mediate, knoweth better what is wanting to vs, then the mediators themselues? For it should seeme to be a preposterous course to vse any intercessour vnto a King, if the King knew the party, for whom the mediatur would interceed, better then the mediator himselfe. And how absurde should it bee, if the intercessour should say: Tell me, I pray you, O my King, what this fellow asks, for whom I am to mediate? Secondly, I say, that the Scripture hath broken that prospectiue glasse al to shiuers. Elay 62. *Hearo from heauen thine holy dwelling place: for thou art our Father; Abraham heareth vs not, and Israel is ignorant of vs: but thou art our Father, thy name is from euerlasting.* Where it is plainly affirmed, that Abraham and Israel, which long agoe were dead, and whose soules rested with God in the Heauens, did not in any

*Solent tamen
pudorem
passi miserā
uti excusa-
tione per istos
posse in ad
Deum, sicut
per comites
peruenitur
ad regem; age
numquid tam
demens Cre.
v. Amb.in
1. cap. epist.
ad Rom.*

glasse behold and know the gro-
nings and afflictions of the Church
militant on earth; and indeed that
the Saints departed are not priuie
to our affaires done vpon the earth,
nor know any thing in specialtie,
what happeneth among the liuing,
that place in the 2. of Kings, Chap.
22. witnesseth, where God saith vn-
to *Iosiah*, a most religious and holy
King: *I will gather thee vnto thy Fa-
thers, that thine eyes may not see all the
euils: which I will bring vpon this place,*
*Esay 57. The iust and the righteous are
taken away from the sight of the euill,*
that in his yeares he may not behold
the calamities, which are to be sent
vpon the land for wretched impie-
ty. *Eccl. 9. The dead know nothing any
more,* to wit, of those things, which
are done vpon the earth. Hence
therefore is it rightly inferred, that
the Saints cannot be mediators And
indeed we haue no need of them to
be our intercessours: first, because
God knoweth our afflictions better
then they, yea, better then the An-
gels: secondly, because God is more
mercifull

mercifull then any Saint, and more desirous that we should liue, then any Saint can be. Now that we do vse the intercession of some Noble man, or great man vnto Kings (which is their most plausible argument), it is for the great defect and weakenesse that is in man: for that Princes are not acquainted with all mens grieuances: secondly, because Princes are more affected vnto one man, then vnto another; but no such respect of persons is there with God, as it is said, Acts 10. The Papists bring vs in a distinction betwixt *δουλεία* seruice, and *λατρεία* adoration: and say that the one, to wit, Seruice is due to Saints, the other, that is, adoration is due to God. Against which distinction, you may reade a most cleare disputation in the exposition of *Vrsini* Catechisme, pag. 739. where it is proued by holy Scripture, that *λατρεία* and *δουλεία* both the one and the other agrees vnto God, and neither of them both vnto Saints. Onely this one thing I will not let passe, that the Papists

Ideo ad reg. m per tribunos aut comites itur, quia homo utique est rex, & nescit, quib. debeat rempub. credere. Ad Deum autem, quem vtiq. nihil latet, &c. v. Amb. ubi supra in 1. cap. ad Rom.

pists themselves break downe their owne distinction, which I proue by this reason: All those things which *David* in the Psalmes giues vnto God, he giues them all by the way of adoration: but all those very things which *David* giues vnto God, are attributed vnto the Virgin *Marie* in *Bona venturas* Psalter: Ergo. The other error of the Papists is, about the worshipping of Images, and so also of that worship, which they make vnto the Reliques of the Saints. And first of all the Papists hold, that those prayers which are made in, or at certaine set Chappels and Churches, and before the Images of the Saints, are of greater efficacie, and greater worth, then those which are in other places powred forth before God: quite against the holy Word of God, Ioh. 4. *The time shall come, when the true worshippers shall neither be at Ierusalem, nor in this mountaine, but in spirit and truth worship the Father.* Matth. 6. Christ bids, *goe into our chamber, and there the doores being shut, to poure out our prayers.* 1. Tim.

1. Tim. 2. The Apostle willeth men to pray in every place, lifting up pure hands. Now against reliques and images, let that place bee well obscrued, Esay 24. *My glory will I not give vnto another, nor mine honour vnto the grauen images.* But we (say the Papists) doe not worship images, and we know, that it is said in the second commandement; *Thou shalt not bow downe thy selfe vnto them, &c.* To this what shall we answere, but that they say one thing, and doe another: for we haue already prooued, that they fall downe, and worship the crosse; *Behold the signe of the Crosse, come and let vs worship it.* Againe, it is impossible, that ones whole affection should bee bent and settled on an image, and yet that hee should not direct some deuotion vnto the Image; as one of the Ancients hath well said: *It cannot possible be, that the affection should be withdrawnne from that, whercon our whole sense is fixed, and fastned.* Therefore Lactantius saith, that *there can bee no true worship performed, where it is done with respect vnto images.*

Thirdly,

Placuit
piscinas in
ecclesia esse
non debere:
i.e. quod co-
litur, aut a-
dorat, in
parietib. pin-
gatur. Concil.
Eliber.

Ἡ τῶν εἰ-
δωλῶν εὐ-
ρεσις ἐκ ἀπ'-
ἀγαθῶν, ἀλ-
λα ἀπὸ κα-
κίας γέγο-
νε. τὸ δ' ἐ-
τὴν ἀρχὴν
ἔχον κα-
κὴν, ὅθεν
ποτὲ καλὸν
κρίθειν, ὁ-
λοῦ, ὃν θαυ-
λον. *Athen.*

*Quis ergo
iste honor
Dei est. per
lapideas &
lignas for-
mas disen-
tere, & in-
anes atque
examine
figuras tan-
quam mi-
mina*

*venerari, & hominem, in quo vere imago Dei est, spernere. Clem.
Rom.*

Thirdly, we say, that both these are equally forbidden of God, namely, the worshipping of the image it selfe, and the worshipping of God at, or before an image. For this you haue a plaine place, *Leuit. 26. 1. You shall make you none idols, nor grauen image, neither reare you vp any pillar, neither shall you set vp any stone or image within your land to worship before it: for I am Iehouah, the Lord your God.* But images (say they) are Lay-mens Bibles, and therefore they may bee borne with, as certaine historicall documents for the good of lay people: whereto I answere: first, that it is no little blasphemy to affirme, that images are Bibles, that is, the Word of God: for the authoritie of Gods Word, and of the Bible, is the greatest that may bee, and it is vn-speakable: But who dare say, that the authoritie of images is as diuine and eternall, as that of God himself. Secondly, Images cannot be Lay-peoples Bibles, because the Bible

contains

contains the true doctrine of God: but Images are deceitfull and lying Teachers, teaching lyes, as it is manifestly written by Ier. 10. and by Habb. 2. 18, 19. Further, wee ought not to be wiser then God, who hath instituted, that his Church should be taught, not by dumbe Pictures and Images, but by the linely preaching of his Word, and the lawfull use of the Sacraments. And these things be spoken also, as touching the adoration of Reliques, for the worshipping of them is confuted by those very same places of Scripture, by which the worshipping of Images hath been ouerthrowne.

You haue led mee by the hand through all Diuinitie, and so haue holpen mee to some generall knowledge, whereby I may in some sort be prepared vnto the holy Supper of our Lord: now it remaines that you furnish me with some particular knowledge about the same Supper of the Lord, whereunto I desire to prepare myselfe?

You

S. Tb. p. 449.

superflua

superflua
Tina.

You say well indeed, and I will doe it very willingly, so be that, before all, you note that the word Sacrament is no where extant in holy Scripture, but there are diuers words equiual: vnto it; as *Romans 4.* the word *Signe* or *Seale*; where *Paul* calleth *Circumcision* the *seale* of the *righteousnesse* of *Faith*. A Sacrament then is a holy signe or seale annexed to the word of God, as vnto tables and letters, wherein God promisseth vnto vs his fauour, and the forgiveness of sinnes by the death and suffering of our mediator, *Iesus Christ*. Now signes be of three sorts: Some there be, which are onely *Significatiue*, and noting out somewhat, as the *Mourne-stone* signifieth the fields, which it parts; to be diuers: Some are *Memoratiue*, representing vs the memory of somewhat, and exciting our affection and will, thankfully to thinke on it: as when one friend giues vnto another some excellent booke, or a piece of *Gold* to be a signe vnto him of his friendly remembrance. Lastly, some

Signes

Signes are *Confirmative*, whereby some benefit or other promised vnto vs by any man, is made certaine vnto vs. As the seale hanging at the Kings Letters Patents doth not onely signifie and put the party in remembrance of some benefit, but it doth especially certifie him; as namely, by which he, to whom the letters are granted, is certainly assured to obtaine that benefit or good thing, which is promised him in the Letters. A Sacrament then is a Seale or Signe assuring vs the forgiuentesse of sinnes, promised in the Letter Pattens of the Gospell. In which short and plaine description, the whole nature of Sacraments doth consist; neither is it here any whit needfull that the godly heart should bee troubled or molested with any subtilties either of Papists, or of Vbiquitaries.

σφραγίσματα.

σημα.

μετουσία.
συρουσία.

I conceive what a Sacrament in generall is, I would haue you to shew me what the Supper of the Lord is?

It is a Sacrament of the New Testament, or, it is a holy signe ordained by

S. 7h. p. 454.

by Christ in the new Testament, that by bread broken and eaten, wee may be admonished and certified, that the body of Christ was broken vpon the Crosse, and giuen for vs: and by wine powred out, and drunke, wee may bee remembred & assured, that the blood of Christ was shed for vs, for the remission of sinnes.

How many things are we to consider in the Lords Supper?

S. Th. p. 440.

Three things, as in euery other relation; first, the two termes of the relation, the Relate, and the Correlate: secondly, the foundation and ground of this relation: thirdly, the end or final cause of this relation.

What is the Relate in the Lords Supper, and what is it called?

It is called the signe, or the thing, which puts vs in mind, and giues vs assurance of some other matter.

How many kind of signes be there in the Lords Supper?

The Relatum or signe in the Lords Supper is twofold, Substantiall and Accidentall.

Which is the Substantiall?

It

It is true bread, and true wine.

*Sub utraque
specie sumis*

tur ipse totus Christus, sed si in altera tantum sumeretur, ad alterius tantum, id est, animæ vel corporis, non utriusque pariter tuitionem valere significaretur. Ambros. Aut integra Sacramenta percipiant, aut ab integris arceantur, quia divisio unius eiusdemque mysterii sine grandi sacrilegio fieri non potest. Gelasius.

Which is the Accident all?

It is the breaking of the bread, and the taking of it; likewise the pouring out of the wine, and the taking of it.

What is the Correlate in the Lords Supper?

It is called the thing signified, or that thing whereof wee are put in mind, and assured in the Lords Supper. The ancient Church called the *Relatum*, the *earthly matter*, as is bread and wine, for both of them spring from the earth; and the thing signified, it called the *heavenly matter*; whereupon it rightly and religiously taught that the Supper of the Lord did consist in two things, a terrene or earthly, and a celestially or heavenly matter; and therefore that it behooved those which came vnto the Lords Supper, to

L

thinke

thinke that there they should receiue two things, to wit, an earthly thing after an earthly fashion; that is, bread and wine with the mouth of the body, and an heavenly thing after an heavenly manner, that is, the Body and Blood of Christ by a true faith.

What bee the things signified in the Lords Supper?

The thing signified is of two sorts, substantiall, or accidentall.

What is the substantiall?

Euen whole Christ our Mediator, according to both natures, diuine & humane, but especially according to his body and bloud, inasmuch as in his body, as the subiect of his passiō he suffered for our sinnes, and by his blood shed he purged our sins. And this it is which Christ saith, *This is my body which is giuen for you*; that is, in the Supper of the Lord you are put in remembrance, and assured of my body, as it hung vpon the crosse, and also of my bloud which was shed likewise for you vpon the crosse.

What is the accidentall?

Euen all those benefits, which doe accrew

accrew vnto vs by the passion and death of Christ, as the forgiuenes of sins, regeneration, sanctification, & in fine life euerlasting; as Christ saith, *My blood which is shed for you for the remission of sinnes.*

I haue heard of both the termes in the Lords Supper, to wit, the Relate and the Correlate: now I would bee instructed about the foundation & ground of that holy admonition and certification, as you call'd it?

The fundamētall or efficient cause of the Lords supper is, partly in respect of the thing it selfe, or the Sacrament, partly in respect of vs which doe vse the sacrament.

S. Tb. p. 446.

What is the foundation, in respect of the Sacrament it selfe?

It is twofold, the institution of Christ, and the agreement or correspondencie betwixt the signe, and the thing signified.

What are to be considered in the institution of Christ?

Two things: First, the Historie of the institution of the LORDS Supper, set downe

L 2

by

by the Euangelists: secondly, the especiall wordes of the institution, which are, *This Bread is my Bodie which is giuen for you: This Cup is the new Testament in my Blood.*

How are those words to bee vnderstood?

They are to bee construed according to the nature of signes or sacraments, which are not transubstantiations of things, but as wee haue a little before noted, significations and seales of things. These words therefore are not substantially to be vnderstood, as if the Bread were the substance of the Bodie of Christ, for by that reason bread should haue been crucified for vs, bread should haue been giuen to die for vs; and so the Cup likewise should haue been shed for vs vpon the Crosse, the Cup should haue issued out of Christs side. Neither are they to be vnderstood consubstantially, as if the body of Christ were included in the bread, and the bloud of Christ included in the wine; for Christ saith not, in this bread is my body

S. Th. p. 457.
Dominus non dubitauit dicere hoc est corpus meum, cum signum daret corporis sui. Aug. Hoc est corpus meum, id est, hoc est figura corporis mei. Tert. Panis dicitur corpus suo modo, cum sit sacramentum; non autem dicitur rei veritate sed mysterio significante. August.

body, or in this wine is contained my blood, neither would our Saviour teach his Disciples, where his body or his blood was, for they saw that well enough, in that Christ was sitting with them at the Table. But those words are to be vnderstood in a commemorative, or certificative signification: as if Christ had said, the bread doth for a certaintie signifie vnto you, and giues you notice of my body, which is deliuered vnto death for you; and the wine doth most certainly notifie and assure you of my blood which is shed for you, for the remission of sinnes. Christs speech then is altogether the like, as if when a Prince hath granted to any one a faire Mannor, and he giue withal vnto the Graunt

*Ut quid par-
ras dentes &
ventrem?
crede &
manducasti.
Idem.*

*Antequam
sanctificetur
panis, panem
nominamus;
diuina au-
tem illa san-
ctificante
gra liberatus
est ab appet-
tatione panis,
dignus autem
habitus est
dominici
corporis ap-
pellatione,
et si natura
panis in eo*

remansit. Chrysost. Ἄρτος ὁ ὄνους ἀντίτυπον τῆς σαρκος
αὐτοῦ καὶ αἵματος ἐν ἐκκλησίᾳ προσφέρεται. καὶ οἱ μεταλαμ-
βάνοντες ἐκ τῷ φαινομένῳ ἄρτι, πνευματικῶς τὴν σάρκα
τοῦ κυρίου ἐσθίουσι. *Macar* Seruator noster nomina cōmutauit, &
corpori quidem id, quod erat symboli ac signi, nomen imposuit; sym-
bolo autem, quod erat corporis, causa mutationis manifesta est illis,
qui &c. *Theodore.*

his letters with his Broad-seale, and deliuering the man these his letters with the seale, hee should say, Loe, theres your Mannor. Now he giues not the land substantially into his hands; & by consequēt it wil follow, that that speech of the Prince must not be vnderstood substantially, as if those letters & the seale were the very substāce of the demain or because the demaine were inelosed in the seale, but it is a significatiue & certificatiue kind of speaking, which must be thus vnderstood & interpreted these letters of mine, & this seale do import and assure thee of the certaine hauing and possessing of that Manor, farme, or demain. Wherefore we conclude, that the body & bloud of Christ according to the substāce therof, is neither in the bread, nor in the place where the Supper of the Lord is administred; but in truth in heauen, as it is vsually said, he ascended into the heauens, from whence he shal only come at the last Iudgement; but that the bread & wine do giue vs notice & assurāce, that that very

ry body which now is in heauen, was giuen for vs on the crosse, and that the blood of Christ was shed for vs: which must be obserued against the Papists & Vbiquitaries, who seeke after the body and blood of Christ in that very place where is the bread and wine.

What is the other foundation, in respect of the Sacrament?

It is the agreement or meet analogie betwixt the signe, & the thing signified, or it is that signes, whereby the bread may signifie & certain vs of C. body giuen for vs, & the wine may nouifie and assure vs of the blood of C. shed for vs.

Wherin consists that signes which true bread hath to signifie the body of Christ?

It consists in 3 things: 1. that like as the bread is broken, so the body of C. was broken & torne vpō the crosse for vs: as Paul saith *This bread it is the communion of the body of Christ.* 2. That like as bread hath the force of nourishing, so the body of Christ giuen for vs vnto death, hath power to refresh our cōsciences forlorne, & almost spent & pin'd away, by reason of sin. 3. Like as bread doth not only nourish, but it doth also

Si sacramenta aliquam similitudinem earum rerum quarum sunt sacramenta non haberent ne sacramenta quidem essent.
Aug.

strengthen our body ; so the body of Christ in like manner deliuered vnto death for vs, hath power continually to cherish and sustaine our drooping miserable consciences.

Wherein consists the correspondencie that Wine hath vnto the Blood of Christ ?

In three things also ; first, euen as the wine is poured out into the cup, and poured also out of the cup : so the blood of Christ sprung out of his body, and was shed vpon the crosse. Secondly, euen as wine hath the power of reuiuing and quickning, or of heating and moystening of our body, and of increasing vitall and animall spirits ; so the blood of Christ, or the merit of the blood of Christ hath the power of quickning our benumbed & drie consciences, by reason of sinne. Thirdly, euen as wine maketh glad the heart of man, and hath great vertue in it to cheare vp the mind: so the merit of Christ, or the blood of Christ worketh an vnspcakable ioy in our soules: whereof *Dauid* speaketh, Psalm. 51.

Restore

Restore vnto me my ioy againe.

I haue heard what the foundation of the Lords Supper is in respect of the Sacrament it selfe, or the things themselves; now tell mee what is their ground and foundation which do vse it, or the foundation in respect of vs?

It is true Faith, whereby wee doe so looke vpon these signes, as they signifie, remember, and assure vs of the body of Christ, of the bloud of Christ, and so consequently of his whole merit: and so likewise of certaine remission following vpon that merit. For in the Supper of the Lord remission of Sinnes is not granted vnto vs, neither hath the Bread or the Wine any power to purifie from sins, as the Papists peruerfly do imagine. But our Faith is confirmed and strengthened by these signes in the remission of sinnes; which was granted and giuen vnto vs, before that we approached the Supper.

Siquis manducauerit ex ipso non morietur in eternum. Hoc pertinet ad virtutem Sacramenti non ad visibile Sacramentum. Qui manducat intus, non foris; qui manducat corde, non qui premit dente. Aug.

Quasi non possit tangi quum iam ascenderit, at utique poterit, sed affectu, non manu; voto, non oculo; fide, non sensibus. Bey.

Where-

Wherein consists that Faith, which we must bring to the Lords Supper, hereby to bee confirmed and strengthened.

It consists in two things : First in a sure trust and confidence, whereby we beleue for certaintie, that Christs body was giuen and his blood shedde for vs : that is, for that person that cometh to be partaker of the Lords Supper. Secondly, it consisteth in application, whereby we appropriate vnto our selues Christs passion, steadfastly beleeuing that wee as Christs members are so made one with Christ our head, that as he suffered for our sinnes, euen so the pardon for all those sinnes for his passion sake we should as certainly bee perswaded of, as if we our selues had been crucified, and there haue giuen our owne proper bodies, and shedde our owne hearts blood.

I haue heard as concerning the foundation and ground of the Lords Supper ; it remaineth that I learne somewhat of the end or the finall cause, for which the Lords Supper

Supper was instituted, and for which it becometh mee to communicate at the Lords Table?

The end or final cause is first in respect of Christ, then in respect of our selues. In respect of Christ, the ende is the commemoration of that his most bitter Passion, which he endured for vs both in his soule, and in his body. A commemoration (I say) that is a gratulatorie remembrance, to the ende that for that so great a benefit, and vnutterable loue towards vs, we should in the publike assembly and congregation, in the very face of the Church, yeeld together with that remembrance most hearty thanks. As Christ saith, *Doe this in remembrance of me*, in an Eucharisticall or thankefull wise. Whereupon this Sacrament is also called the Eucharist, for this principall vse of the Lords Supper. In respect of our selues the vse of the Lords Supper is either Primary or Secundarie.

What is the Primarie vse of it in respect of our selues?

It is two fold: First, the confirming

*Reliquit nobis Christus
ἱπομνη-
ματὰ i.e.
Monumenta
sue salutaris
passionis,
qua proposu-
imus iuxta
eiu. manda-
ta. Basil.*

ming and establishing of our faith as touching the forgiuencesse of our sinnes, for Christs body giuen vnto death for vs, and for his blood shed vpon the Crosse likewise for vs. The other vse is the nourishing, strengthening, reuiuing, and chearing of our consciences, which were by the burthen of sinne oppressed; dried vp, and disconsolate.

Which is the secondary vse arising from the former?

It is threefold: first, the consecration of our selues, that euen as Christ offered himselfe once vpon the Altar of the Crosse for vs; so we should in this publike action of the Church offer vp our selues, and our whole life, euen all that are ours vnto God and his sonne. Secondly, the publike confession of our faith, to wit, that by these external symboles and tokens, as by a militarie marke and signet wee may testifie; vnto what company we belong, and to what religion wee adioyne our selues. Thirdly, the obligation of our selues, that wee should also by
this

this publike action in the sight of the Church, bind our selues to loue our neighbour, and to do the works of charitie, especially to them that are partakers with vs in the same beliefe and religion. And hereupon it was, that the Ancients called this Supper of the Lord *ἀγαν*, that is, *a lone-feast*; and that they were alwaies wont, which came vnto the Supper, to giue some almes vnto the poore, that so they might testifie, how that by the vse of the Lords Supper, they were obliged to performe workes of loue and charitie towards their neighbours. And this is the true doctrine of the Lords Supper, drawne out of the onelie Word of God, and taken from the nature of Sacraments. But contrariwise, the Masse is an horrible monster, an idoll composed by Antichrist, & consisting of diuers horrible blasphemies; whereby the whole dignitie and excellencie of the Lords Supper is defaced, and quite taken away, namely, while they say, that Christ in the institution

S. Th. p. 459.

tion of the holy Supper, before that euer he gaue his body and blood vnto his disciples, did vnder the bread and wine offer vp himselfe truly, though after an vnbloody manner, for the honour of his Father, and that he did appoint then his disciples, and all Ministers afterward to doe the like. As the Masse-priests indeede after a few words vttered, like Magical Spels and Charmes, & after a few histrionicall gestures and ceremonies doe beare vs in hand that they doe. And further they blush not to affirme, that this Sacrament is a sacrifice, a most true propitiatorie sacrifice for the sins, punishments, and all wants not onely of the liuing, but of the dead too. And so most blasphemously tread, as it were, vnder foote the Passion of Christ, which as formerly we haue prooued, is the alone and only propitiation for our sinnes, which was onely to bee made and performed

*Si Deus dimisit peccata
per unam
hostiam. nec
dum iam
opus est se-
cunda. Chrys.
Saluatoris
hostia semel*

*oblata absoluit omnia. fidaque in omne tēpus pdurat. Aaroni suc-
cesso: es dati fuerunt; Dominus autem sine transiōe & successore
sacerdotium obtinuit in eternum. Athanas.*

by Christ, and not often to be reiterated, as are the expresse words of the Apostle against that idoll of the Masse worthy to bee obserued. Heb. 10. 12. *Christ having made that one onely offering for sinnes for ever sitteth at the right hand of God: And vers. 14. By that one oblation hath he consecrated for ever those which are iustified.* You may reade more abuses and abominations of the Popish Masse very plainly propounded in the explication of *Ursm's* Catechisme, at the eightieth question.

You haue fitted mee for the Lords Supper by knowledge, both generall and particular: now it remaineth, that you prepare mee also by true deuotion. What things then, I pray you, doe appertaine vnto that true Deuotion?

Two things: first, that you bethink with your selfe, how oft you are to vse the Lords Supper: secondly, that you consider well, how you may vse it worthily.

How oft must I vse the Lords Supper?

Very

*Non est au-
dacia sapius
accedere ad
Dominicam
mensam sed
indigné ac-
cedere, etiā
si semel tan-
id fiat in to-
ta vita. Chrys
Scio Rome
hanc esse con-
suetudinē, ut
fideels sem-
per Christi
corpus acci-
pian. Hiero.
Accipe quo-
tidie, quod
quotidie tibi
profit: sic vine
ut merearis
quotidi ac-
cipere. Qui
non meretur
quotidie ac-
cipere, non
meretur post
annum acci-
pere. Ambr.*

Very often; where truely there can bee no certaine number of times prescribed vnto any man: because euery one out of his godly vnderstanding, is to set downe that with himselfe. But in the Primitiue Church, the Christians surely did vse the Lords Supper, as often as euer they came together to heare the Word of God; as may appeare out of the 3. of the Acts, where the Christians are said to haue met to heare the word of God, and to the breaking of Bread, that is, the Supper of the Lord. But it would be very conuenient foure times in the yeare, or twise at the least euery yeare to approach the Lords Table; and that for these reasons. First, Because frequent and solemne thankesgiuing is by vs. to bee performed for that so excellent benefit which was affoorded vnto vs by Christs passion. Secondly, because Christ in expresse termes commands. *How often soeuer you shall doe it in remembrance of me*; where the word *how often soeuer*, enforceth an often vsage: that is, So often, as often as you shall come; so that it pre-
sup.

supposeth, that wee are often to come. 3. And thus farre are wee indebted to our faith, that wee often strengthen it, so much we owe vnto our consciences, that we may often hereby cherish, quicken and cheare them vp: for by this good helpe and meanes, wee stirre our selues vp to leade a new life, whilest that we consecrate and offer vp our selues to God by the vse of the Lords Supper. Thus much we owe likewise to the Ch. that we may hereby make open profession, and giue a publike testimony, that we be fellowes & members of it. Lastly, thus much we are bound to performe for the auoiding of corporal punishments: for 1. Cor. 11. 30. it is said, *For this cause many are weak & sick among you, & many sleep, &c.* where the Apostle teacheth, that God punisht many in the Ch. of Corinth with diseases & death, because they did not rightly vse the L. Supper. Now if God did lay his punishing hand on the by diseases & death for the wrong vse, how much more will he punish for the rare vse of the L. Supper.

M

Teach

*Qui vult
habet, medi-
cinam qua-
rit; vultus
habemus
dum sub pec-
cato sumus,
medicina est
Sacramen-
tum. Bern.*

Qui sibi nullius mali est conscius, hūc oportet singulis diebus accedere: qui vero peccatis occupatus est neque panitet, ei nec in festis accedere tutum est. Nec. n. semel in anno accedere liberat nos à peccatis, si indigne accesserimus: quin hoc ipsum augeat damnationē, quod cum semel tantum accedamus, ne tum quidem pui. ē accedimus.
Chrysostom.

Teach me now further how I may worthily use the Lords Supper, and so how my deuotion must be qualified?

That indeed is it, which aboue all other is most necessary, because of that most sharp sentence pronounced by the Apostle, 1. Cor. II. v. 7. *Who soener therefore eateth this bread, or drinketh this Cup unworthily, he is guiltie of the body and bloud of Christ; that is, he is held guiltie of the violating of this sacred signe and seale, whereby the body and bloud of the Lord is represented, and withall assured vnto vs. Whereupon hee further addeth; Let euery man therefore examine himselfe, and so let him eat of this Bread and drinke of this Cup; for who so eateth and drinketh unworthily, eateth and drinketh his owne damnation, not discerning the Lords body, that is, not vsing with reuerence those most holy signes and pledges, whereby wee are assured of the Lords body, and so consequently not discerning, or putting any difference between common bread, which wee eat euery day at our tables, and this bread, which by reason of the vse and*

and office of certifying and assuring is made holy ; and so likewise of the Wine.

Of what sorts is that devotion, I pray you tell me?

It must be of two sorts : either Antecedent, going before the receiuing, or Concomitant, and ioyned to the receiuing of those holy mysteries.

How is the Antecedent devotion called?

It is called, The examining of a mans selfe, according to that wee erst-while vrged out of the Apostle; *Let euerie man therefore examine himselfe, &c.*

What is the true trying of a mans selfe, & of what parts does it consist?

The examination, or proouing of a mans selfe, is nothing else but the sifting of ones conscience, what a man thinketh of himselfe ; and this examination is threefold.

Which is the first examination?

The first examination is as touching our misery, which againe is either general, namely, when we consider with our selues the misery of

whole mankind; which did betide vs by the fal of our first Parents, which doth consist in sin, & the punishment of sin; or special, when our thoughts are occupied about our own peculiar misery; which examinatio stands in 2 things: first, in the acknowledging of those sins, which thou euery day hast committed, either by omitting good things, which should haue beene done, or committing euill, which should haue beene left vndone, and that both in respect of Good workes, which wee ought to doe, as also in respect of praiers, and daily inuocating on Gods Name, which hath beene either altogether neglected, or but coldly performed, together with a due and diligent consideration of those punishments both corporall and eternall, which we might for those our sinnes feare would iustly fall vpon vs. Secondly, In a serious grieve and repenting sorrow for those our sinnes. It were, me thinks, very meet to make such an examination of our selues on the third day (as it were) for examples sake,

ake, on Friday before the celebration of the Lords Supper ; and on that day to bee read both the first part of sacred Theologie, and also the 20. Chapt. of Exod. the 28. of Deut. and thereunto to be added that prayer of *Dauid* out of the 51. and 38. Psalmes.

Which is the second examination?

The second is concerning our faith, namely, whereby wee recover our selues out of our former sorrowfull meditation, fixing our faith and belief on Christ, thinking on his person, his office, and especially his passion and death, and applying that his passion and death to our selues, eue-ry one of vs assuring our selues, that for that his passion all our sinnes are forgiuen. Where it will also be expedient to read ouer the whole doctrine of the remedies against our miseries, euen vnto the doctrine of Iustificati-on, and thereunto to adioyne the 26. and 27. chapters of *Matthew* the 17, 18, 19. of *Iohn*; the 53 of *Esay*, and likewise the 8. of the Epistle vnto the *Romanes*.

Apprehensio.

Applicatio.

*Si credis pec-
cata tua non
posse deleri,
nisi ab eo cui
soli peccasti
& in quem
peccatum
non cadit,
bene facis:
sed adde ad-
huc vt cre-
das quia per
ipsum tibi
peccata di-
mittuntur.
Hoc enim est
testimonium
Spiritus Sæc-
ti, dimissa
sunt Tibi
peccata.
Bern.*

Which is the third examination?

The third must be occupied about our sanctification, or new life; which consideration is absolved by a double resolution, and steady purpose of hart: the first, of doing those good workes hereafter, which are to bee performed either towards G O D, or towards our Neighbour. The second, of daily calling on God by prayer, where it shal not be impertinent to recall the whole doctrine of sanctification, and to reade the fith and sixth Chapters of *Matthew*; the 12, and the following Chapters of the Epistle to the Romans; the 12 of the Epistle to the Hebrews, the latter Chapters of the Epistle to the Galath. the Epistle to the Col. to the Eph. both the Epist. of *Iohn* and of *Iames*. And this may be done vpon the sabbath day.

Thus farre I haue heard of that deuotion which ought to goe before the vse of the Lords Supper: now tell me also somewhat of that deuotion, which I ought to vse at the receiving of the holy Communion?

That

That deuotion is either *externall*, namely, that we doe soberly and reuerently approach vnto this holy action, in regard of our outward gesture, or *internall* and principall, which consists in these foure points, First, that thou render vnto Christ most deuout and hearty thanks for that his passion and death, which for thy sake hee suffered and sustained. Secondly, that thou taking the sacred bread doe make sure thy faith and appropriate vnto thy selfe the merit of Christs passion, and so of the breaking of his body vpon the Crosse, cherishing and strengthening thy conscience with that assurance; and then taking the wine, that thou bethinke with thy selfe, how that the blood of Christ was shed for thy sinnes, and so withal reuiuing and filling with ioy thy drooping conscience. Thirdly, this deuotion must bee also in consideration of thine owne selfe, that thou do hereafter dedicate & consecrate thy self wholly both in soule and in body, and all thy works vnto God.

Fourthlie, that thou doe also remember the Church, in whose sight thou vseth the Lords Supper, firmelie resolving with thy selfe to abide alwaies in that Church, and to do the works of charity vnto the brethren. For the better effecting of these 4 points of this internall deuotion, euerie one may vse some pithy forme of prayers about the verie act of recciuing. And so haue wee finished the doctrine of true preparation vnto the Lords Supper, and together with it haue laid downe the summe and epitome of all Diuinity. Now what remaineth, but that wee earnestly entreate of God, that since his Word is a Lanthorne vnto our feet, and a light to our paths, that he would illuminate and open our harts, that wee may vnderstand the vndoubted truth of his holy word, and be piously transformed vnto those things which wee vnderstand, so that wee may not in any thing displease his heauenly Maiesty, and that for Christ Iesus sake our Lord. Amen.

FINIS.

The Chaire.



KNOWLEDG.

חֵן וְדָבָר

Οὐρανίου ὧν ὁ ἰδ.
Heavenly Knowledge

The Church.



DEVOTION.

Ὁς ἵνα ὁμολογήσῃ
me a sinner
Luc. 16.



REPENTANCE.

A
BRIEFE
Direction
how to exa-
mine our selues
before we go to the
Lords Table, how to
behaue our selues
there, and how to
try our selues af-
terwards.

By T. V.

Ὁς ἵνα ὁμολογήσῃ
me a sinner
Luc. 16.



LOVE.

The priests
lips should
preserue
KNOWLEDG
Malach.

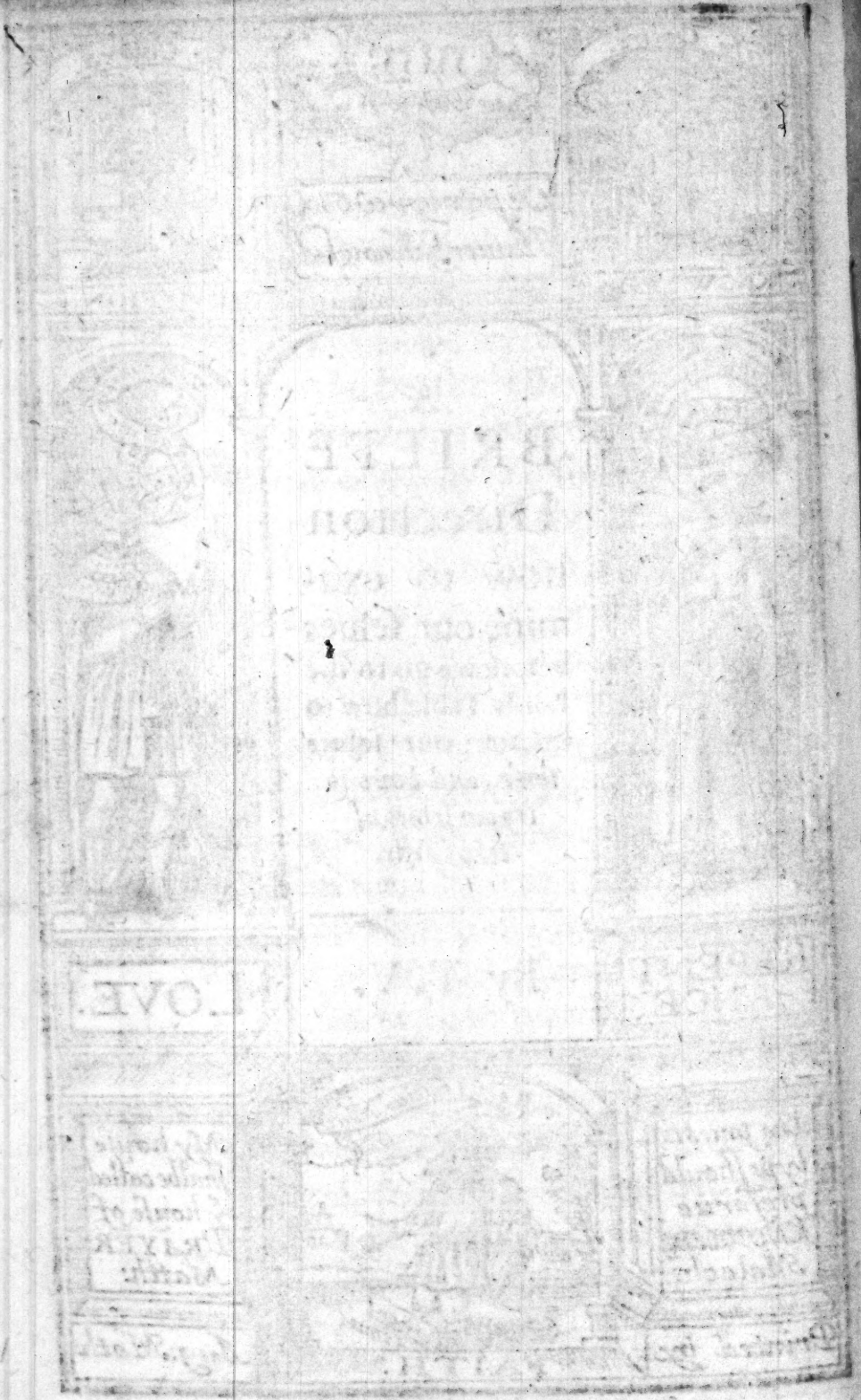


FAITH.

My house
shall be called
house of
PRAYER
Matth.

Printed by

Aug. Math.





TO THE RIGHT
HONORABLE AND

Religious Lady, the Countesse of Deuonshire, health

and peace in Christ
Iesus.

Right Honorable,



*ALL that is mine own
in this little booke,
namely, these short
directions how to
examine our selues,
before wee goe to the Lords Table,
how to behaue our selues there, and
how to try our selues afterward, gathered
for their sakes, which loue
the most concise method and way
of Preparation, I make bold to consecrate
vnto your name, and that
in a double respect. First, in regard
of your Honours great goodwill and
bounty*

The Epistle Dedicatorie.

bounty to my Vncle, my Lords and your Ladiships seruant, of whom (setting aside the affectiō of a Kinsman) I dare say thus much without flattery, that he is one that truly feares God, and is faithfull in all his busines. Secondly, in regard of your Honours great affection to the Gospel, and exceeding good respect towards the Ministerie thereof, which doth make your name renowned ouer the whole Land now, and will make your memory blessed hereafter. The Lord keepe you and all yours, and remember you in mercie according to all the good you haue done to the house of God, and the Officers thereof. I betake your Honour to Gods holy protection, and humbly take my leaue.

Your Honours to be
commanded in the
Lord Iesus,

T.V.



*A briefe direction, how
to examine our selues be-
fore we go to the Lords Table,
how to bebaue our selues there,
and how to trie our selues
afterwards.*



BEfore wee must dare to
come to the holy Com-
munion, we must dili-
gently and carefully
sift and examine our selues.

First, the *subiect* of our exami-
nation is our selues, and not others,
as the Apostle saith; *Let every man
examine himselfe, and so let him eat,*
Ec. 1. Cor. 11. 28.

Secondly, the *matter* wherein
our examination must chiefly con-
sist (presupposing our generall and
particular knowledge) is of three
sorts. The first is, as touching our
repentance: the second concerneth
our

our Faith. The third is about our Charitie.

Touching our *Repentance* thus. We cannot choose but know (our consciences witnessing vnto vs) how grievously wee doe daily offend against Gods holy statutes, both in thought, word, and deed : wherefore wee seeing our hideous finnes and misdeeds ; for which, if God in his iustice would deale with vs, wee might expect nothing but destruction and damnation. Let vs enter into the closets of our owne hearts, and see whether we find our selues inwardly sorry for all our misdoings : Secondly, confessing all our finnes vnto the Lord : and thirdly, growing to an inward hatred and loathing of sin, both in our selues and others : fourthly, fully purposing to conforme our selues according to Gods holy Lawes and Commandements Which sorrow of heart for bypast sinne, and good purpose of mind to preuent sinne hereafter if wee shall find in vs, then may wee perswade our selues of true and vnfained Repentance.

1. Contrition for, 2, 3. Confession and Detestation of 4. Resolution to forsake same.

Touching our *Faith* in this manner. Sin was that by which man became miserable, and because he brake the commandements of God, and lightly regarded the behests of the most High, therefore was he not only turned out of his most blissefull and happy estate; but stood guiltie of eternall death and condemnation both of body and soule for sinne. When man, sinfull man, stood in this dolefull case, destitute of all help and succour either from himselfe, or other creature living in the world, it pleased God of his owne love and free mercy graciously to behold wretched man, and to send him a Sauieur, euen Iesus Christ the righteous, promising remission of sins, libertie from the snare of the diuell; and in stead of condemnation, euerlasting life to all those, which with a true faith and stedfast beliefe lay hold on Christs merits, applying the promises of God in Christ to their owne soules in particular. This, when wee shall haue diligently weighed in our mindes, then let vs turne to our hearts, and see whether we

1. Apprehensive persuasion.

2. Particular application.

wee 1. feele our consciences assured by the Spirit of God, that the punishment of our sinne is fully in Christ discharged ; and that 2. whatsoever hee hath done for man, appertaineth not onely vnto others, but euen to vs also. And thus, if wee shall perceiue our hearts affected, wee may perswade our selues of a true and liuely faith.

Touching *Charitie* on this wise. As charitie is the fruit and effect of a true and liuely faith (so that it is impossible we should haue a sound faith, but wee must bee fruitfull in good workes and deeds of charitie ; for as the light can in no wise bee separated from the sunne, nor heate from the fire ; so neither can these two inseparable vertues be disioyned, but if faith be the root, good workes and charitable deeds will be the fruit, insomuch that hereby may wee more then probably iudge of the purenesse and sinceritie of our faith :) So likewise many be those fruits and effects of true charitie and Christian loue ; which if by our search wee shall find in vs, wee may

Ego non credam veram fidem esse intra, nisi bona operavi deam extra. loh. Hufi.

may certainly assure our hearts of the possession of that rich gemme, and precious vertue Charitie. They be set downe by Gods own Spirit; the Penman is the Apostle *Paul* 1. Cor. 13. 4, 5, &c. Loue suffereth long; is bountiful; loue enuieth not; loue doth not boast it selfe; it is not puffed vp; it disdaineth not; it seeketh not her owne things; it is not prouoked to anger; it thinketh not euill, &c. This place when wee haue read distinctly and discreetly, let vs enter into a serious cogitation, and examine our selues, first, whether wee bee reconciled vnto such as wee haue offended, and heartily forgine such as haue offended vs; and secondly, bee readie withall to doe them all the good wee can: And this affection, if wee shall find in our selues vpon our suruey and examination, wee may perswade our selues of true and sound Charitie.

III. The forme of our Scrutinie is after a iudiciall manner of proceeding:

First wee must examine our selues, and take a catalogue of our sins, the

N

diuell

1. Reconciliation, which wee must affect and seeke after, Mat. 5

23. Eph. 4. 32

2. Entire affection, which wee must harbour towards our neighbour, Rom. 12,

17, 20.

Cui semel ignoueris cura ut ille sentiat bona fide id esse actum et si qua in re illum innare potes experiatu te amicum. Lud.

Vines.

1. Examination as iustices.

2. Endite-
ment, as
Clerkes,

diuell himselfe hath in store against vs, by which wee haue offended Gods iustice.

Secondly, then according to the ten words of the Law, we may frame ten seuerall actions and inditements; as for instance (because I would gladly speake to the capacity of my weakest Brethren) muster vp before thee all thy Atheistical conceits, or at least so many as thou canst remember, and then indite thy selfe for the first commandement; looke and see whether thou hast not set vp an image or an idoll in thine heart, and so indite thy selfe for the second commandement. Call to mind thirdly, whether thou hast not by swearing and blaspheming taken Gods Name in vaine; remember fourthly, whether thou hast not often profaned Gods holy Sabbath: fifthly, whether thou hast not beene disobedient and refractory to Parents and Gouvernours: sixthly, whether thou hast not harboured in thy breast murdering malice and enuie: seuenthly, whether thou hast not set open thine eyes to vncleannesse and vannie

nitie: eightthly, whether thou hast not iniured thy neighbour in his goods. ninthly, whether thou hast not wronged him in his good name, nay, whether tenthly, thou hast not giuen the reines loose to all concupiscence; and so for the breach of euery commandement, frame a seuerall inditement, and plead guiltie. This maist thou do by thy selfe, yet if thou art weake, and desirest helpe, thou shalt find the inditement drawne at large for thee in *The Practice of Pietie*, Pag. 565, 566. & seqq. of the eighth Edition. For further helpe see Maister Theologus schooling *Asinetus* in *Dents Plaine Mans Path-way to Heauen*, Pag. 322. & seqq. of the fifteenth Impression.

Thirdly, then adde thereto so many seuerall sentences of condemnation and so forthwith, fourthly, pronounce a perpetuall confusion due to vs, with a shame for that which is past, with a grieve for that which is present, and with a feare of that may come hereafter. (And when wee can thus bring our selues into the worst taking that can be, *Tunc optime habet,*

N 2

saith

3. Verdict
of condem-
nation, as
Iurers.

4 Sentence,
as Iudges.

saith *Bucer*, *qui pessime habet*. For hauing thus pronounced this shame of face dew vnto vs, God will cease from his sentence of anger; nay, hee will say, This man hath condemned himselfe, I need not to condemne: seeing hee hath straightly examined himselfe, I remit all, I will examine him no further, hee is free, let him come, and so let him eat of my Bread, and drinke of my Cup.) Then being constrained to conclude wee are vnworthy; wee must in the next place goe out of our selues, and faint after the righteousnesse can make vs worthy, which cannot bee effected but by Faith, which cometh by the blessing of the Gospel; whereby we (being conscious of our owne vnworthinesse) doe seeke wisdom out of our selues, and sue for obedience in the Sonne of God Christ Iesus our Lord.

These are those duties which we must thinke vpon, before we come to the Lords holy Table: now for our behauiour there, obserue thus much.

The

M. Greene-
ham.

The duties which are required of vs in the celebration of the holy Communion are of two kinds, either *Generall*, or common to this, and other times, or *Peculiar* and proper to this seruice.

I. The generall and common duties are to ioyne with the Congregation in confessing of finnes, in singing of Psalmes and Hymnes, in hearing with reuerence and deuotion Gods holy Word preached, in praying, and the like.

Secondly, touching the proper duties more peculiarly belonging to this seruice, and our behaviour in the receiuing of those holy mysteries, as the Church hath retained it, there is a commandement giuen, that wee lift vp our hearts to the Lord. And we must indeed bee as Eagles soaring vp to heauen, by hauing carefull meditations on heauenly and inuisible things, arising from the due consideration of the things themselves offered vnto vs,

¶ velimus ad Christi corpus accedere. hac enim aquilarum mensa est non graculorum. Chrysost.

See Master
Brinsleys
True Watch
1. part, page
183 of the
eighth Edi-
tion.

*Corpus Christi
dicimus esse
cadauer, nos-
que oportere
esse aquilas,
ut intelliga-
mus in al-
tum subuo-
landum esse,*

that is, the outward elements of bread and wine; as also from a regardfull contemplation of euery action in that holy ministration.

First therefore when wee see the *bread and wine set before vs* on the Lords Table, we know that they are appointed for the nourishing & strengthening of our bodies, but here wee must not stay. Our hearts heereby are to be led to meditate on the *body and blood of Christ*; which is appointed to be our soules nourishment to feed vs to eternall life; for so he professeth of himselfe, Ioh. 6. 55. *My flesh is meat indeed, & my blood is drinke indeed.*

Secondly, when wee see the *breaking of the bread, and pouring out of the wine*, our hearts are to bee led to the meditation on the cruell death of the Crosse, which Christ suffered for the remission of our sinnes, when his most blessed *body was broken*, and his most precious blood shed for the redemption of mankind.

Againe, when wee see that the bread which is broken and giuen vnto vs by the Minister, is all of the
same

same loafe, or at the least of the same graine; and the wine whereof wee drinke, that it commeth from the same grapes, and receiued by vs in the same cup, wee are hereby to bee led to the meditation on that *communion*, which we haue with al Gods Saints, which are partakers of those holy mysteries, and to the consideration of that vnion, which wee haue, or should haue among our selues, as members of one mysticall body, whereof C. Iesus is the head.

Lastly, when we eate that holied bread, and drinke that consecrated wine, wee know, that they turne to nutriment for our bodies, and so consequently that they grow *into one substance*: hereby are wee led to a further meditation on our *incorporation* into Christ Iesus, to be made one with him, and hee with vs: so that hereby we may assure our hearts of our reconciliation with God, and of all the benefits of Christs death and passion: for seeing Christ is become ours, how shal not God with Christ giue vs all things?

And these are those holy Meditations whereupon we must bestow the best of our thoughts in that so sacred a businesse: now as touching the triall of our soules, after the receiuing of those holy mysteries, note but this.

After that the Lord hath fed our soules so graciously at his owne table, we must take heed we proue not vnthankfull to the louing kindnesse of the Lord. And therefore it is required of vs, and that not for a day or a weeke, or some small time, but euen for euer continually to retaine a thankfull remembrance of those blessings, whereof we are made partakers in Christ Iesus; as also neuer to let slip out of our mind that interchangeable promise, which hath past betwixt God and vs. The Lord promising to be our God, and wee promising henceforth to become Gods faithfull & obedient seruants, to serue him in holinesse and righteousness all the remainder of our life. Whence the ordinarie custome in these dayes may worthily bee reprehended: for. howsoeuer men
for

for a day, or a short space seeme to haue a Christian sense of that holy duty, whereto they haue bound themselues by their promise; yet notwithstanding within a while they returne with the dogge to the vomit, and with the Sow, to wallowing in the mire. Wherefore to good purpose it is, that we propose to our hearts a triall of our selues, euen after our receiuing: for though a man by the sight of the soyle may gather by some gesse, what fruit will come vp; yet when he sees the fruit, the matter is farre more sure. And therefore because those Accidents Antecedent, as repentance from dead workes, faith in Christ, and loue toward men may sometime deceiue vs, it is good (to put the matter out of ail doubt) to trie our selues afterward, if we can heare the Word more ioyfully; if wee trauell for the righteousness of faith more soundly, & make the score of our sins lesse then they were before. And these indeed are comfortable fruits of the truth of our holinesse.

FINIS.



Ανακεφαλαίωσις,

Or Recapitulation of the
chiefe Points handled in
this Treatise.

Christian Religion is the serving of God
in Christ. The actions thereof are
3 most eminently. 1. *Meditation of
Gods Word*, which testifies of Christ. 2.
Prayer vnto God through Christ. 3. *The vse
of the Sacraments*, instituted by Christ. Of
the two first elsewhere, here onely of the
third. Page 1. & seqq.

That wee may vse the Sacraments aright, wee
have need of *Preparation*, which in this
Booke is both large.y deciphered and con-
cisely proposed.

Preparation largely deciphered consists in 2.
things, *Knowledge* and *Devotion*.

Our knowledge is either *generall* in points of
Religion, or *particular* about a Sacrament.

Our generall knowledge is either *primarie*
and independant, or *secondarie* and deriued.

The primary and independant consists of a
double doctrine. 1. Of God according to
the Essence, which is one, & persons which
are

The Summarie.

are there. Pag. 4. II. Of Gods *VVord*, or the Scripture, of which see the *definition*. pa. 11. The *diuision* which is threefold. p. 11. The properties which are 3. 1. It deriues its authoritie from God alone pa. 16. 2. It is perfect and sufficient to saluation. p. 10. 3. In the Articles of Faith, and matters necessary to saluation it is easie and perspicuous. pa. 23

The secondarie and deriued knowledge consists of two parts. I. Of the *End* it selfe, Saluation, considered in respect of the life to come, perfect; or this present life, inchoate, p. 29. II. Of the *Meanes* to come by that End; and thats a double knowledge. I. Of thy *Miserie*. II. Of the *Remedie* for thy miserie.

Thy misery is throughly knowne by the consideration of 4. things. I. That which went before miserie; the *Image of God*. II. The Efficient cause of thy misery; *Adam's fall*. III. The parts thereof, to wit, *Sinne* Originall and Actuell, and the *punishment* for sin Temporall and Eternall. IV. The Exemplary cause or glasse representing thy misery, which is the *rigour of the Law*. pag. 32. & seqq

The remedie for thy misery is twofold; *Prime* and Independant; which is *Predestination* to life. pag. 40. Or *secondary* and dependant divided into 3. heads: *Redemption*, *Iustification*, *Sanctification*.

Redemption here is. I. defined. II. it is further opened both by the Efficient cause thereof and

The Summarie.

and by the object thereof.

The *efficient cause* of our Redemption is *Christ*, in him consider, 1. his *Person*, and so 1. the *Parts* thereof, the humane and diuine natures; 2. the *Union* of those two natures: 1. his *Office*, of which 1. in *generall*, as it is called a *Mediatorship*: 2. in *speciall*, and so it is *Propheticall*, *Sacerdotal*, and *Regall*.

P. 41. & seqq.

The *object* of Redemption is the *Church*, which is largely taken pag. 71 *strictly* and properly, Of it are considered the *head*, the *members*, the *proprieties*.

P. 73. & seqq.

So of Redemption, there follows *Justification*, which you haue I. defined p. 104. II. vnfolded by the *cause*, the *effect*, and the *adiunct*.

The *cause* of iustification is either *principall*, the mercy of God, and merit of *Christ*: or *instrumentall*, *Faith*, which is defined, and then further opened by the *causes*, which are *principall*, Gods Spirit: *instrumentall*, and and those either *ordinarie*, the Word and Sacraments: or *extraordinarie*, *Miracles*.

P. 105. & seqq.

The *effect* or fruit of iustification, is the *peace of conscience*, by which a man is assured of the fauour of God, and his owne saluation.

P. 115.

The *adiunct* of iustification is *Repentance*, of which see p. 122.

So of iustification, there remains *Sanctification*, or *Regeneration*, which is I. defined, and then further opened by the parts thereof, 2. *Good works* & *Prayer* or *inuocation*. p. 124.

Thu,

The Summarie.

Thus farre goes our generall knowledge, our particular knowledge I said, was touching a Sacrament, and that is either *common* to both sacraments, where you haue the name and nature of a Sacrament; p. 142. or *appropriate* to the Supper: which you haue, I defined p. 143. and then further opened by three considerable things, the *matter*, the *forme*, the *end*.

The *matter* is both elementarie and spirituall, which are called the *termes* of the Relation (for a Sacrament is a Relation). p. 144.

The *forme* or ground, or foundation of the Relation is, 1. in respect of the Sacrament, I. the *institution* of Christ, II. the *analogie* betwixt the signe, and the thing signified: 2. in respect of vs it is Faith. p. 147. & seqq.

The *end* or final caule of this Relation is twofold, namely, in respect, I. of Christ, and it is a gratefull commemoration of his Death and Passion. II. Of our selues, and it is either *primarie*, the confirming of our faith, or *secondarie*, and it is threefold, I. a consecrating of our selues to God, 2. a publike acknowledgement of Christianitie, 3. a profession of our charitie. p. 155. & seqq.

Thus haue we briefly run ouer the first maine part of preparation, consisting of knowledge: the other maine part is *Deuotion*, which consists, I. in a frequent vie of the Lords Supper, pag. 139. II. in worthy receiuing. And this deuotion is twofold, *Antecedent*, or going before receiuing, which is Examination: *Concomitant*, or ioyned with that

The Summarie.

that sacred act, which is the decent gesture of our body, and the deuout affection of our soule in the time of receiuing those holy mysteries.

p. 163. & seqq.

Thus farre haue you heard Preparation largely deciphered. Preparation concisely proposed, is wholly spent in these three short directions: I. how to examine our selues before we come to the Lords Table: II. how to behaue our selues there: III. how to trie our selues afterward; written for their sakes that study piety, and loue breuitie.

p. 169. & seqq.

FINIS.

A Postscript to the Readers.

GEntle Readers, I am to satisfie you anent
two things you haue met vwithall in rea-
ding the foregoing Treatise, first, that the
reasons and arguments now and then are very
concisely proposed, the syllogismes wanting one of
the premisses, or the conclusion, or both. And my
reason of thus doing was, because I wrote vnto
men endued vwith Logick, at least, naturall,
vwhich hauing the pith of the argument, is able
enough to suggest inferences. The other thing is,
that vwhereas there is sometimes cited Kecker.
System of Diuinitie, you vould be pleased to haue
recourse vnto that vwhich was printed at Geneva
Ann.Dom. MDC. XL. vwhere according to the
order of pages, you shall find the points enlarged,
vwhich are here but briefly touched.

FINIS.



